



**“British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact”**

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Abstract

To what extent is British African Pentecostal Megachurch (BAPMC) a postmodern phenomenon, and has APMC influenced the western Pentecostal worship style in any way? The plethora of literature on Megachurches reveals a gap in knowledge about African Pentecostal Megachurch (APMC) worship and its influences, especially within the UK. Consequently, there is a need to research if the APMC worship concept is a postmodern phenomenon. This study seeks to investigate and determine if there is any influence and to what extent the African Pentecostal Megachurch is a postmodern phenomenon.

To determine this, the study examines early African religion, missionary Christianity, African Instituted Churches, African Pentecostalism, transmigration and African immigration, the Black Church, African Diaspora and the Megachurch to give an understanding of African worship concept in comparison to what is obtainable today. A research methodology peculiar to this study was adopted, which involved using four APMCs in London as case studies to generate sufficient data to answer the research question along with existing literature and research projects by Megachurch experts.

This study used the western contemporary culture (WCC) as a lens to view how these APMCs worship today compared to the African early worship styles and establishes that a relationship exists between the WCC and the APMCs' worship concept; that WCC has influenced the APMC worship concept. Likewise, the western Pentecostal worship style has been influenced by African Pentecostal worship features. Throughout this thesis, the phrases 'postmodernism' and 'WCC' will be used interchangeably.'

Acknowledgement

This thesis is the partial fulfilment of my God-given assignment. I thank God for His great plan of salvation, the study of which is inexhaustible. This study is taken in His service and for His glory alone.

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Key Phrases

Africanised, Africanisation, British-African Pentecostal Megachurches, Communal living, Europeanise, Diaspora, Pentecostalism, Pentecostal, Postmodernity, Worship concept, Beliefs, Christianity, Culture, Contemporary culture, Western culture, African, Megachurches, Spirituality, Style, Reshape, Hermeneutics, New Wine Church, African Instituted Churches, Missionary, transmigration and African Immigration, Black Church, Phenomenon, Society, Impact, Influence, worshippers, Religion.

Abbreviation

S/N	Word/Phrase	Abbreviation
1.	African Instituted Church(s)	AIC, AICs
2.	African Pentecostal Megachurch	APMC
3.	African Pentecostal Megachurches	APMCs
4.	African Traditional Religion	ATR
5.	British-African Pentecostal Megachurches	BAPMCs
6.	Cherubim and Seraphim	C&S
7.	Church Missionary Society	CMS
8.	Evangelical Document and Books Analysis	EDBA
9.	Multi-media/ Audio-visual and Broadcasting Analysis	MABA
10.	New Wine Church	NWC
11.	Website, Internet and Social-Network Analysis	WISNA
12.	Western Contemporary Culture	WCC

Chapter 1 – Introduction

1. British-African-Led Pentecostal Megachurches in the West and Postmodernism (Western Contemporary Culture [WCC])

1.1 Introduction

The twenty-first century has undoubtedly experienced tremendous changes, and according to Alvin Toffler, we are still experiencing more technological and sociological changes than ever before.¹ The postmodern era clearly and thoroughly characterises the twenty-first century, and the last three decades have seen major transitional changes in every scientific and academic discipline.²

Significantly, the Church has been greatly influenced by this postmodern or western cultural shift and the consequent transitional changes it brings, which have given rise to many challenges.³

One of the principal challenges faced by the Church in today's world is how it might present the Christian faith and worship style in this contemporary cultural age. In view of this, while Dan B. Allender explains that 'We live in a transitional age,'⁴ Tom Wright says, 'We live at a time of cultural crisis'.⁵ In support of Allender and Wright's

¹ Alvin Toffler, *The Third Wave* (New York: Bantam, 1980), pp.18-21. Also see Mark Amadi, *The Influence of Postmodernism on Pentecostalism*, (MA Dissertation: Heythrop College, University of London, London, 2013 – My MA Dissertation).

² In this work, postmodernity/postmodernism will be interchanged with Western contemporary culture (WCC). This study does not discuss postmodernism as a subject area; rather it will explore postmodernism as contemporary culture influencing the behaviour and consumerable pattern of the twenty-first century. Also see, Amadi, "The Influence of Postmodernism on Pentecostalism", (MA Dissertation: Heythrop College).

³ Eddie Gibbs and Ryan Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids: Baker Academic, 2005) pp.20-31.

⁴ Tim Conder, Dan B. Allender, *The Church in Transition: The Journey of Existing Churches Into the Emerging Culture* (Emergent YS), (Grand Rapids, MI: Zondervan, 2006), p.8. Also see, Amadi, "The Influence of Postmodernism on Pentecostalism", (MA Dissertation: Heythrop College).

⁵ Philip Eaton, 'If Not Us, Then Who?' https://spu.edu/depts/uc/response/spr2k/pres_view.html (Accessed on July 30th, 2014). (Also see, Amadi, "The Influence of Postmodernism on Pentecostalism", (MA Dissertation: Heythrop College).

claim that we live in a dynamic cultural transitional era, I emphatically stress here that we are not only living in this era but that we are being shaped and reshaped by the many variables evolving speedily around us, with less understanding of what is true. This paradigm shift has been critical and historical in that one way of understanding what is real is gradually being influenced by many concepts and subjective interpretations of a diverse nature. As such, many churches are being shaped by the demands of the present transitions.

The focus of this work is British -African Pentecostal Megachurches in the UK, and in particular the relationship between WCC and the worship style of these British-African Pentecostal Megachurches. These churches, I would argue, are distinctively African (especially Nigerian) in their style in many ways. The African concept of worship is broad and diverse in context. African worship is holistic and dynamic and sometimes very entertaining, and it includes the whole human body in the worship experience. For example, African worship practices include passionate singing, dance, shouting and African rhythms.⁶

The African style of worship plays a vital role in reviving and resolving African people's needs. However, without doubt, contemporary cultural change such as education and technology have also influenced the style and character of worship in African Megachurches,⁷ and the extent to which this happens is the concern of this study. For this reason, this study is important because it explores and shows how the concept and features of African worship have metamorphosed into a global Christian

⁶Felix Muchimba, *Liberating the African Soul: Comparing African and Western Christian Music and Worship Styles*, (Authentic, 2008), p. 58

⁷ Muchimba, *Liberating the African Soul*, p. 58.

contemporary worship style, and describes the extent to which postmodern culture has influenced African worship in British African Megachurches.

Following the post-war era, two main cultural changes seem to have transformed contemporary society and the Church: the transition from modernity to postmodernity and the shift from Christendom to post-Christendom. These two developments have meant that fundamental elements such as rationality, objectivity, realism, worship pattern, hermeneutic style and the status and authority of the Church worldwide have been de-structured. In the light of this, Postmodernity has been defined by some such as James K. Smith⁸ as ‘the bane of Christian faith, the new enemy taking over the role of secular humanism as the object of fear and primary target of demonization’.⁹ Smith¹⁰ also explains that others see Postmodernity as a movement of the spirit that is reviving the Church.¹¹

In view of these definitions, I accept Smith’s arguments based on the fact that Postmodernity could be termed as a mixed blessing in the sense that it’s a threat to the Church’s absolutes¹², but also an opportunity for the Church to stand for what it believes despite cultural oppositions and confrontation of its absolutes, especially the APMCs.

⁸ Patrick Nullens and Ronald T. Michener, *The Matrix of Christian Ethics: Integrating Philosophy and Moral Theology in a Postmodern Context* (IVP Books, 2010), p. 38.

⁹ Nullens and Michener, *The Matrix of Christian Ethics: Integrating Philosophy and Moral Theology in a Postmodern Context* (IVP Books, 2010), p. 38. Also see James Smith, *Who is Afraid of Postmodernism? Taking Derrida, Lyotard and Foucault to Church* (Baker Academic, 2006), p.18. Also see, Amadi, “The Influence of Postmodernism on Pentecostalism”, (MA Dissertation: Heythrop College).

¹⁰ James Smith, *Who is Afraid of Postmodernism? Taking Derrida, Lyotard and Foucault to Church* (Grand Rapid, Baker Academic, 2006), p.18

¹¹ Nullens and Michener, *The Matrix of Christian Ethics*, p. 38.

¹² The Church’s Absolutes: The Church absolutes in this context refer to the Biblical moral standards associated with the Christian faith. Postmodernity doesn’t seem to believe that there is anything absolute or universally valid and as such there is no foundations outside the subject whether individually or collectively opinion. See Morton. Kaplan, I. Hamati-Ataya, *Transcending Postmodernism* (New York, NY; Palgrave Macmillan, 2014 edition), pp. 15 20.

Further, I will argue that some of the issues confronting African Pentecostal Megachurches can be linked to the increasing transformations within the twenty-first century that define and shape our culture. According to Edward Tylor, culture 'is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'.¹³ What this means is that postmodern Christianity has gained a **fresh ecclesiology outlook**, and these changes are resulting in a new shape for global Christianity.¹⁴

Specifically, the twentieth and twenty-first centuries have also been significantly characterised by the wide spread of Pentecostalism, which has been of immense significance to the global Church and has increasingly become a topic of academic interest, too.¹⁵ Over the last century or so, Pentecostalism has witnessed incredible and extensive growth and its development has touched many millions¹⁶ since its inception at the beginning of the twentieth century.¹⁷

Most significantly, Pentecostalism has been effectively received in what might be considered the lower social strata. This is where Pentecostals have sought to proclaim the 'Good News' to the outcasts and the oppressed, offering them the opportunity to experience the love of God. The Pentecostal movement has gained ground worldwide, and the argument is that the movement continues to address the everyday spiritual and physical needs of the world's most 'ordinary' people,

¹³Kevin Avruch, *Culture and Conflict Resolution* (Washington DC: United States Institute of Peace Press, 1998), p.6.

¹⁴Creston Davies, 'Introduction: Holy Saturday or Resurrection Sunday? Staging an Unlikely Debate.' in *The Monstrosity of Christ*, edited by Creston Davies (Cambridge, MA: MIT, 2009), pp.1-10.

¹⁵ Thomas A. Fudge, *Christianity Without the Cross: A History of Salvation in Oneness Pentecostalism* (New Zealand, Universal Publishers, 2003), pp. 1 - 2.

¹⁶Noel Truman Bradley, *Pentecostal and Postmodern Hermeneutics: Comparison and Contemporary Impact* (Wipf & Stock, 2010), pp.2-3.

¹⁷ Bradley, *Pentecostal and Postmodern Hermeneutics*: (Wipf & Stock, 2010), pp.2-3

particularly those who might be classified as side-lined and rejected by the wider society.¹⁸

So, while America has been seen by many as the focus of the Pentecostal movement since the beginning of the twentieth century and the early revival fires of Azusa Street, Pentecostalism has developed as a dominant religious force in other parts of the world too, notably Africa, Asia and Latin America. Scholars such as Vinson Synan have long assumed that Pentecostalism first originated in America as a religious movement before spreading to other parts of the world as a major movement.¹⁹ However, this view is increasingly being questioned, with the diverse global origins of Pentecostalism being emphasised by scholars such as Allan Anderson.²⁰ The most explosive growth of Pentecostalism has been in Africa, Asia and Latin America, but the movement has also had a significant impact in Europe. This is evidenced by the figures from Christian Research from December 2006 which revealed that Pentecostals were the fastest-growing group of Christians in the UK.²¹ The definition and identity of Pentecostalism will be explored extensively in chapter three.

The impact of Africans on world development has been pronounced and has contributed to various aspects of culture such as economic and religious progression.

¹⁸David Martin, *Pentecostalism: The World Their Parish* (Oxford: Blackwell, 2002), pp.1-3.

¹⁹Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: William B. Eerdmans, 1997), p. 219.

²⁰Allan H. Anderson, 'The Origins of Pentecostalism and its Global Spread in the Early Twentieth Century' (Public Lecture, Oxford Centre for Mission Studies, 2004)
<http://www.ocms.ac.uk/docs/Allan%20Anderson%20lecture20041005.pdf>.

²¹The research was based on an analysis of the English Church Census, carried out by the charity Christian Research and funded by the Economic and Social Research Council:
<http://www.globaldialoguefoundation.org/files/Pentecostalism.pdf> (Accessed 12th May, 2015).

With regard to religion, Africa has contributed enormously to the progression of global Christianity.²² In view of this, the spread of Pentecostalism in Africa has led to the development of diverse African Initiated Churches (AICs).²³

These churches contextualised and indigenised Christianity in Africa.²⁴ Pentecostals in Africa include the majority of older African Indigenous Churches and the 'classical' Pentecostals, which emerged from Western Pentecostal missions, and the emerging independent churches. The AICs will be explored broadly in chapter two.

The postmodern shift has both directly and indirectly influenced the way in which African worship is being practised outside the continent of Africa: for example, in Europe and the United States, African worship has been influenced by the countries' cosmopolitan nature so as to attract other nationalities. Furthermore, the shift has also had significant implications in terms of how education and migration have brought about a change in the African worship style to accommodate people from different cultures. However, despite the cultural shift, to a large extent I believe and will seek to demonstrate that the African dynamic, emotional and holistic features and form of worship still exist in practice in most British African large and Megachurches.

While Pentecostalism grew and metamorphosed into large and Megachurches in both America and Europe, Africa also has not been excluded from this phenomenon. The spread of Pentecostalism has resulted in a continual process of modification and

²² Afe Adogame, Jafta Lizo, 'Zionists, Aladura and Roho. African Instituted Churches', in Ogbu Kalu (ed.), *African Christianity: An African Story*, Pretoria, University of Pretoria Press, 2005, p. 309.

²³ Anderson, *African Reformation*, chapters 4-7.

²⁴ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (London: Cassell, 1996), p. 246. Also see Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997), p. 52. I believe they contextualised and indigenised Christianity in Africa by giving Christianity an 'African expression of the worldwide Pentecostal movement' because of their Pentecostal style and origins.

reinvention which has likewise produced both large and Megachurches, especially in Nigeria and Ghana. For example, in Nigeria, the Winners Chapel (Living Faith Church Worldwide) headed by David Oyedepo, which was founded in 1981 in Kaduna (Nigeria)²⁵ but started in Lagos in 1983, has branches in more than thirty-eight African countries including Dubai, Europe, America, Canada, South Korea and Asia.²⁶ The Winners' Chapel is known to have a 50,400 seated capacity auditorium in Ota, Ogun State, Nigeria.²⁷ Similarly, in Ghana, the International Central Gospel Church is headed by Mensa Otabil. The main church is located in Accra with a capacity of about 7,000 congregation and about 100 branches within Ghana, and five branches abroad – one in Britain, two in America, one in South Africa and one in the Netherlands.²⁸ Anecdotally, it would appear that most African Megachurches in Europe and North America are headed by Nigerians who also lead Megachurches in Nigeria.²⁹

Over the past 60 years, the Black Majority Churches in London have grown from nothing to become great theological and socio-economic influences within London. Churches such as Kingsway International Christian Centre (KICC) and New Wine International Church are the most significant of these. The aforementioned Churches and some other large African Pentecostal Churches in London such as Winners' Chapel, Glory House and Jesus House, to name but a few, have transformed into classic Pentecostalist Churches since the 1980s. This has enabled them to adapt

²⁵<http://encomium.ng/bishop-oyedepo-introduces-e-payment-of-tithe-and-offerings-to-covenant-students/> (Accessed on 13th, March, 2015).

²⁶<http://christendomnewspaper.blogspot.co.uk/2013/10/10-top-pastors-who-run-winners-chapel.html>

²⁷ Paul Gifford, *Ghana's New Christianity, New Edition: Pentecostalism in a Globalising African Economy* (Indiana University Press; New Edition, 2004), p. 56.

²⁸ Gifford, *Ghana's New Christianity*, pp. 113-114.

²⁹ Philip Jenkins, 'How Africa Is Changing Faith Around the World', *Trend Summer 2016*, 5th July, 2016. <http://magazine.pewtrusts.org/en/archive/trend-summer-2016/how-africa-is-changing-faith-around-the-world>

to any global situation with less of a 'local cultural adjustment',³⁰ which Hugh Osgood also says that cultural adjustment is one of the characteristics of the Pentecostals.³¹ However, I believe that this is not just a cultural adjustment feature of the Pentecostals but an inherent adaptable nature and communion lifestyle of the Africans, which makes adjustability easy anywhere they go.

In Europe today, some of the largest worship centres were either established by Africans or are pastored by descendants of Africans.³² Sometimes, these Churches are said to represent 'African immigrant Christianity'.³³ In view of this, Sandra L. Barnes confirms that Black Megachurches are predominantly made up of black members and often apply fundamentals from the Black Church tradition during worship services.³⁴ I agree with Barnes, because my research results from the participation observation confirm that Black Megachurches are predominantly black.³⁵ By this, I mean that majority of the British-African Megachurches' congregations are primarily from the African race, and their worship style is characterised by the African worship phenomena. For example, the dynamic and charismatic worship, clapping and loud

³⁰ Mark J. Cartledge and Andrew Davies: An Article in: *A Mega Church in a Megacity: A Study of Cyberspace Representation* (Centre for Pentecostal & Charismatic Studies Department of Theology and Religion University of Birmingham, UK, August 2013), p.7.

³¹ Hugh Osgood, "Pentecostalism: global trends and local adjustments", *Journal of the European Pentecostal Theological Association* [JEPTA 28:1(2008) P. 62 -76], pp. 62 -64.
<http://www.eptaonline.com/wp-content/uploads/2013/07/JEPTA-28-1-2008-Osgood-PentGlobal.pdf> (Accessed on 6th, July, 2016).

³²<http://www.lausanneworldpulse.com/themedarticles.php/973?pg=all>. You can also see <http://leadnet.org/world/> (Accessed 12th May, 2015).

³³ Churches whose memberships are predominately Africans, such as New Wine Church and KICC.

³⁴Sandra L. Barnes, *Black Megachurch culture: Models for education and empowerment*. (New York: Peter Lang, 2010), pp. 10-23.

³⁵The African Megachurches visited in London were predominantly of African origin. See further in chapter five. Moreover, the results from the qualitative analysis confirm that Blacks are the majority in these African Megachurches.

drumming,³⁶ which these features' theological and social-cultural influence need to be understood.

Subsequently, I agree with Mark J. Cartledge and Andrew Davies who also suggest that there seems to be a significant gap in knowledge of African Megachurches and their theological, social or cultural influence in the United Kingdom which needs to be addressed.³⁷ However, while there has not been enough research carried out in the UK regarding Megachurches, Cartledge and Davies have recently undertaken a pioneering study of Megachurches in the UK. My research focuses on the British-African Pentecostal Megachurch, the first of its kind in the UK.

A Megachurch is defined as a congregation of over two thousand worshippers per week, although size is not the only significant factor of Megachurches. The Megachurch phenomenon is also characterised by its organization, programmes, leadership dynamics, and its approach to social engagement.³⁸ This study is important because it focuses on the African contemporary worship style and its comparative influence and impact to ascertain, if any, the extent of postmodern and/or Western influence on the African worship concept. The gap in knowledge does not imply that the impact of African worship style in these Megachurches is not felt around the world, especially in America and Europe. More discussion on Megachurches can be found in chapter four.

This study will address straightforward primary research questions: What are the contemporary cultural influences on the worship concept of British-African

³⁶ Barnes, *Black Megachurch culture: Models for education and empowerment*, pp. 60-64.

³⁷Mark Cartledge and Andrew Davies, 'A Megachurch in a Megacity: A Study of Cyberspace Representation', *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* (2014).

³⁸ Scott Thumma & Dave Travis, *Beyond Mega Church Myths: What We Can Learn from America's Largest Churches* (Jossey-Bass Leadership Network Series) (John Wiley & Sons, 2007), pp.21-43.

Megachurches, and how have the African worship concept and features influenced global Christian worship? To what extent is the African Pentecostal Megachurch a postmodern phenomenon?

In seeking to answer these questions, the influence of Western contemporary culture on African Pentecostal Megachurch's worship concept, and the influence of African worship features on global Christianity, will be explored through research surveys and focus groups to ascertain its extent, which I will also consider if Pentecostalism has become a postmodern phenomenon in terms of its spread and practice, and its theology and worship style.

While the epistemological aspect of postmodernism has been explored by some authors, and others have specifically focused on the philosophical phenomenon, this study will focus on the cultural and religious aspects of postmodernism to answer the research question, relying fundamentally on both empirical and descriptive methodology. This will be achieved through a combination of quantitative and qualitative practical theological research based on context and descriptive investigation. For example, its sources of information are questionnaires, phenomenological semi-structured interviews, observations, focus groups and literature reviews, as well as traditional scholarly sources.

1.2 Research Aims, Objectives and Impact

First and foremost, this study will carry out systematic overview of literatures that proffer knowledge concerning WCC, Pentecostalism, African Instituted Churches, African typical worship style and Megachurches. This will help to examine and ascertain the impact of postmodernism or WCC on the Pentecostal movement and the worship styles of the BAPMCs in Britain.

Furthermore, given the interest of this study in the United Kingdom Megachurch context, and in particular the British-African-led Pentecostal Megachurches, this research aims to explore for the firsttime the influence of culture on British-African Megachurches'worship style within the United Kingdom. Thus, the study will conclude with a comparison between the extent to which contemporary (Western) culture has influenced the African worship concept and style, and to what extent African worship concept and style has influenced global Christianity.

Secondly, this study will explore the worship style and the challenges faced by these Black African Megachurches. I hope that the above objectives will enable me to answer the research question I have set for myself (how is postmodern culture influencing and reshaping African Megachurches' worship style from African contextualization of worship?). This is a vitally important topic for Black African Pentecostal Megachurches to address because it will put BAPMC in a good position to defend its worship features and style in times of conflict. By this I mean, this study will help BAPMCs to have a better understanding of what they are doing and help them evaluate their practices.

1.3 Structure of the Thesis

This thesis will fall into eight main sections.

Section One

This section seeks to explore the metamorphosis and expansion of Pentecostalism in Africa, and also stresses the importance of acknowledging and considering the influence and impact of WCC³⁹ upon world Pentecostals as they

³⁹ WCC –Western Comtemporary Culture is interchangeable with Postmodernism in my useage here. Participants were more comfortable with WCC than the word Postmodernism.

evangelise. In addition, this section will discuss some of the impact WCC has on the African Pentecostal approach to scripture and worship.

Section Two

This section will explore the relevant key literatures on religion in Africa and African Christianity, and will examine the beliefs, practices, culture, worship features and concept of the African Traditional Religion (ATR). ATR will be discussed as a religious phenomenon, describing the Africans as religious worshippers. Additionally, this section will examine and discuss the nature and development of Christianity in Africa and demonstrate how the interaction of Christianity and African culture resulted in the formation of the various African Instituted Churches (AICs), which eventually produced a distinctive brand of African Pentecostal Churches in Africa.

Section Three - Pentecostalism

This section addresses the origin and categorisation of Pentecostalism, and the global Pentecostalism phenomenon. Relevant literature on global Pentecostalism will be explored to examine the beliefs, practices, culture, worship features and concept of the Pentecostals. Furthermore, this section will examine and discuss the nature and development of Pentecostalism in Africa. This section will discuss transmigration and African immigration to the UK and the USA, the African Diaspora and the Black Church phenomenon in the UK. The Black Church and the African Megachurch phenomenon will be explored to determine any influence of Western culture on the African Megachurch worship concept.

Section Four - Megachurch Phenomenon.

This section will explore the Megachurch phenomenon based on relevant materials, especially Thumma, to examine the distinctive characteristics of Megachurches in general. This section will practically explore the Megachurch concept in both the social and religious context, and the impact of these Churches within Christendom and society at large.

Section Five - New Wine Church (NWC)

This section will focus on the precise application of the ideas developed in Section four to a particular African Megachurch, New Wine International Church in London. This section will explore New Wine International Church's history, theological beliefs and practices and the church's prevailing Megachurch distinctive features. This section will also examine NWC religious and social impact within the community and abroad.

Section Six - Research Methodology and Data 1 (Quantitative Analysis)

Due to the extensive empirical work carried out in this study, the methodology is divided into two sections. Thus, this section is a general introduction to the research methodology. This section also discusses the quantitative technique and analysis employed to generate data, and the interpretation of the analysed results.

Section Seven - Research Methodology and Data 2 (Qualitative Analysis)

This section is a continuation of section six and focuses on the data generated through the qualitative techniques and interpretation of results from the applied techniques: semi-structured interviews, focus groups, discourse analysis and observation analysis. This section seeks to investigate real-life contexts to obtain the positive truth of the subject under study and determine the influence of WCC on African Megachurch worship concept and leadership style.

Section Eight - Discussion and conclusion

This section summarises the work of this study by discussing the various results to answer the research question, and then concludes the research findings by offering some wider observations on the western cultural significance of British African Pentecostal Megachurches, and vice versa. This section also contains the bibliography and the appendixes

Chapter 2

Religion in Africa and African Christianity (RIAAFC)

Though there are numerous religions in Africa such as Christianity, Islam, Buddhism, Hinduism, Judaism and African Traditional Religion (ATR), this section will examine the beliefs, practices, culture and worship features of ATR. Moreover, this section does not intend to explore the various deities of the ATR but will only discuss ATR as a religious phenomenon. This section aims to show that Africans are religious people with a dynamic worship concept and features, and to give an understanding of Africa's cultural and religious complexity when discussing Mission Christianity and its challenges in Africa later.

This section will also examine and discuss the nature and development of Christianity in Africa, and demonstrate how the interaction of Christianity and African culture has resulted in the formation of a distinctive and particular brand of Christianity in section 2.5.

2.1 What is African Traditional Religion?

The word religion implies 'a bond between humanity and greater-than-human power'.⁴⁰ This implies that religion provides a strong framework through which people seek to understand themselves, their environment and interpret their daily life experiences, through a Supreme Being or lesser deities.⁴¹ It should be emphasised that religion is difficult to define because of its broad meaning and

⁴⁰Wilfred McSherry & Linda Ross, *Spiritual Assessment in Healthcare Practice*, Cumbria UK, M&K Update, 2010, p. 25. The word religion comes from the Latin word 'religio', meaning to bond.

⁴¹ Jacob K. Olupona, "African Traditional Religions"; *Worldmark Encyclopedia of Religious Practices*, (Vol. 1. *Religions and Denomination*. Detroit: Thomas Gale, 2006), pp. 1-20.
<https://worldstudiesclass.wikispaces.com/file/view/AfricanTradreligions.pdf> (Accessed on May, 2016).

perceptions by different people from varying backgrounds in terms of education or belief phenomenon. However, within the framework of this study, I would define religion as an organized system of beliefs, formalities, practices and worship that focuses on either monotheism or polytheism. This means it is a collection of beliefs and practices that stems from a human predisposition to interact with the Supreme God or spiritual or lesser deities such as spirits, gods and ancestor spirits.⁴²

Religion, therefore, plays a significant role in the daily lives of Africans because of its interrelatedness with the culture,⁴³ which greatly influences the demeanour of the African people.⁴⁴ For the Africans, life without religion implies living out of existence,⁴⁵ hence what is African Traditional Religion, then?

Numerous attempts have been made to define the term 'African Traditional Religion'. African traditional religions are those African indigenous beliefs, cultures and practices that existed in Africa before the advent of Christianity.⁴⁶ The term 'traditional' does not imply that ATR has changed, but explains the dynamic, unchangeable, adaptable and holistic nature and practices of ATR.⁴⁷ Though resistant to change, modern culture, educational and spiritual growth and Christianity have influenced ATR practices; but this does not deny its existence,

⁴²Jacob Olupona, *African Religions: A Very Short Introduction*, New York NY, Oxford University Press, 2014, pp. 20-21.

⁴³Isidore Okwudili Igwegbe, *Sacramental Theological Thinking in the African Symbolic Universe*, Frankfurt am Main, Peter Lang Verlag, 1995, p. 41.

⁴⁴Mbiti, *African Religions and Philosophy*, 1969, pp. 1-2.

⁴⁵Kofi Asare Opoku, *West African Traditional Religion*, Lagos, FEP International, 1978, p.11.

⁴⁶Joseph O. Awolalu, 'What is African Traditional Religion'? *Studies in Comparative Religion*, vol. 10, no. 2., 1976, pp.1-2. Also see

<http://www.studiesincomparativereligion.com/uploads/articlepdfs/268.pdf>.

⁴⁷Isidore Okwudili Igwegbe, *Sacramental Theological Thinking in the African Symbolic Universe*, Frankfurt am Main, Peter Lang Verlag, 1995,p. 41.

potency, patronage and impacts.⁴⁸ It must be clear from this point that ATR is a way of life for Africans. For example, eating, dancing, worship, praying or morals sometimes determine the religious worldview of African indigenes.⁴⁹ Generally, while ATR has some common features, its practices and beliefs are different because of the wide variation in the worldviews, imagination and reasoning of the different people in the vast continent of Africa: religion is a human invention.⁵⁰ Therefore, ATR is a form of African indigenous religious mythos or belief, which are fundamental practices of faith that have been passed down from one generation to another.⁵¹

It is imperative to understand that African Traditional Religion is diverse and complex because of Africa's vast cultural beliefs and variations in how each African country or ethnic group defines the meaning of life.⁵² The worldview of Africa's diverse people suggests that Africans will express their cultural and religious beliefs differently as each ethnic group has a unique, peculiar and common religious set of beliefs that guide their daily living and as such influence the way they behave.⁵³

Most scholars describe ATR as 'ancestor worship'⁵⁴ because they assume that Africans contact their dead ancestors (spirits of the dead) for help. However, in

⁴⁸Omosade J. Awolalu and Adelumo P. Dopamu, *West African traditional religion*, Ibadan, Onibonoje Press, 1979, pp.1-2.

⁴⁹Thomas D. Blakely et al. (ed.), *Religion in Africa*, London, James Currey, 1994, pp.15-17.

⁵⁰Richard J. Gehman, *African Traditional Religion in Biblical Perspective*, Nairobi, East African Educational Publishers Ltd, 1994, p. 99.

⁵¹ Joseph O. Awolalu, 'What is African Traditional Religion'? *Studies in Comparative Religion*, vol. 10, No. 2, 1976.

⁵²Jacob Olupona, *African Religions; A Very Short Introduction*, New York, Oxford University Press, 2014, pp.1-3.

⁵³John S. Mbiti, *African Religions & Philosophy*, London, Heinemann, 1971, p. 1.

⁵⁴Nana Kwabena Brown, 'African Traditional Religion and the New African American Priesthood', in *Speak to My Heart: Liturgical and Sacred Dance in African American Communities of Faith* Washington DC, Smithsonian Institution, 2000, pp. 18-19.

terms of world classification of religions, this study argues that ATR cannot be classified as a world religion like Islam, Christianity or Buddhism, because ATR is more about community-based indigenous cultural practices than being a national religious phenomenon with a clear founder as also expressed by Jacob Olupona.⁵⁵ In view of this, this study regards ATR as a folk religion because its formation and practice is either family- or community conceived, which Mbiti also confirms.⁵⁶

2.2 History/Origins/Categorization of African Traditional Religion

Scholars such as Philippe Denis assert that religion cannot exist if there is no history,⁵⁷ and that explaining religion from cultural and historical contexts will give a better understanding of ATR.⁵⁸ This study accepts Denis' argument and suggests that religion is a pervasive and important cultural phenomenon in that it explains the significance of human existence. For example, it explains that human beings are meant to worship a higher or Supreme God who is worthy of being worshipped in an exchange for a 'better life', which Denis asserts and Komi Ahiatoga Hiagbe confirms.⁵⁹ Hence, this suggests that Africans are spiritual and intrinsic worshippers as also expressed by Olupona.⁶⁰ Thus, this is significant to this study as it will help to explain the root of African Megachurches' expressive worship style.

⁵⁵ Olupona, "African Traditional Religions"; *Worldmark Encyclopedia of Religious Practices*. (Vol. 1. *Religions and Denomination*. Detroit: Thomas Gale, 2006), pp.4 - 5.

⁵⁶ Mbiti, *African Religions and Philosophy*, 1990, p. 3.

⁵⁷ Philippe Denis, 'The Rise of Traditional African Religion in Post- Apartheid South Africa', *Missionalia*, vol. 34, 2/3, 2006, p. 312.

⁵⁸ Tinyinko Sam Maluleke, 'Identity and Integrity in African Theology: A Critical Analysis', *Religion and Theology*, vol.8. no.1, 2001, p. 59. Also see; Mbangu Anicet Muyingi, 'The Place of African Traditional Religion in the Democratic Republic of the Congo since the Advent of Christianity', *Mediterranean Journal of Social Sciences*, vol. 5, no. 14, 2014, p. 541.

⁵⁹ Komi Ahiatoga Hiagbe, *Reconciled to Reconcile: An African View of John Calvin's Doctrine of Salvation*, 1st edition, Peter Lang AG, 2008, p. 107.

⁶⁰ Olupona, "African Traditional Religions"; *Worldmark Encyclopedia of Religious Practices*. (Vol. 1. *Religions and Denomination*. Detroit: Thomas Gale, 2006), pp.1 - 5.

While Isidore Okwudili Igwegbe maintains that ATR originated with the first African man's experiences,⁶¹ Mbiti believes that there is no fixed time regarding the origin of ATR because of its many ethnic belief variations.⁶² Considering Igwegbe and Denis' arguments, this study accepts that the origin of ATR lay with the first African man, who began the history and experience that produced a new phenomenal 'creed' or 'conviction' which influenced behavioural patterns to form a belief system. Evidently, there has been no agreed assertion of any precise date of origin and founder of ATR; Igwegbe also confirms that stating the origin and founder of ATR could be challenging.⁶³ Lack of a stipulated date of origin or confirmed founder of ATR did not mean the Africans had no idea of a Supreme God.⁶⁴ Generally, ATR believes in an invisible, incomprehensible Supreme God who is the originator and sustenance of the entire creation, and who is dependable and can be reached through intermediaries.⁶⁵

While Africa consists of numerous ethnic groups, the names⁶⁶ of God were likewise numerous because of Africa's multiple ethnic groups and languages. These various names aided the formation of diverse beliefs, cultures and practices. For example, God is referred to as *Nyame* in Ashanti (Ghana), *Olodumare* in Yoruba (Nigeria) and *Mawu* in Ewe/Fon (Dahomey)⁶⁷, to name a few only. ATR

⁶¹ Isidore Okwudili Igwegbe, *Sacramental Theological Thinking in the African Symbolic Universe*, Frankfurt am Main, Peter Lang Verlag, 1995, pp. 41-42.

⁶² Mbiti, *African Religions and Philosophy*, pp. 3-6.

⁶³ Igwegbe, *Sacramental Theological Thinking in the African Symbolic Universe*, p. 41.

⁶⁴ Wilbur O'Donovan, *Biblical Christianity in African Perspective*, 2nd ed., Carlisle, UK, Paternoster Press, 1995, p. 41.

⁶⁵ Bennie Van der Walt, 'Understanding and Rebuilding Africa', *The Institute for Contemporary Christianity in Africa*, Potchesftroom, 2003, p. 63.

⁶⁶ Names of God in the local language of the African people. These names of God form their belief as when interpreted they give them meaning and hope for existence.

⁶⁷ E. Bolaji Idowu. *Olodumare: God in Yoruba Belief*, New York: A&B Books, 1994, p. 36.

portrays God as a transcendent and an immanent Being who is distinct amongst all deities and surpasses His creation in power, distinction and superiority.⁶⁸

Samuel A. Floyd further explains that Africans believe and recognise that the Supreme God is omnipresent and omnipotent and ought to be worshipped with reverence.⁶⁹ Thus, accepting Floyd's argument, I suggest that ATR adopted the attributes of the Supreme God when recognising and worshipping other lesser gods or divinities such as the *Abosom* (Ashanti), *Vodun* (Dahomey), and *Orisha* Yoruba (Nigeria)⁷⁰, who ATR believe are invisible although they also hear them.

These lesser gods were invisible but were approached through intermediaries (diviners/divinities)⁷¹ of the gods for immediate answers to the various needs of the devotees, which ranged from sickness, barrenness, witchcraft, marital life issues, cleansing, fertility of farmland, communal festivals, counsel to evoking evil and misfortunes.⁷² In the event of the indigenes approaching these gods through the diviners for help, traditional religious worship became a customary system involving practices such as traditional praise and sacrifices being offered to these gods during ceremonies.⁷³

Consequently, African Traditional Religions (ATRs) encompass teachings, beliefs, cultures, practices and worship that shape and influence African traditional

⁶⁸ Emeka C. Ekeke and Chike A. Ekeopara, "God, divinities and spirits in African traditional religious ontology" *American Journal of Social and Management Sciences* (2010, 1(2): 209-218), pp. 209 -211. <http://scihub.org/AJSMS/PDF/2010/2/AJSMS-1-2-209-218.pdf> (Accessed on May 16th , 2015).

⁶⁹ Samuel A. Floyd, *The Power of Black Music*, New York, Oxford University Press, 1995, p. 15.

⁷⁰ Albert Joseph Raboteau, *Slave Religion: The Invisible Institution in the Antebellum South*, Oxford, Oxford University Press, 1978, pp. 9-10.

⁷¹ The divinities are said to be created by the Supreme God. For example, for the Yoruba people of Nigeria, Orisa-nla is one of the divinities. They believed that God left the earth in their hands to direct it. See Van der Walt, 'Understanding and Rebuilding Africa', p. 64

⁷² Albert Joseph Raboteau. *Slave Religion*, pp. 9-10.

⁷³ Wilbur O'Donovan, *Biblical Christianity in African perspective*, 2nd ed., Carlisle, UK, Paternoster Press, 1995, pp. 42-43.

communities. Anderson further explains that the ATR concept works towards the good of the communities.⁷⁴

2.3 Belief, Culture and Practices

ATR is inextricably linked to African culture. They uphold their beliefs and values strongly, as a sacred way of life and means of protection and success.⁷⁵ ATR is an accumulation and formation of cultural and belief systems that links African people to their spiritual practices such like moral values, living ethics and worship.⁷⁶ Similarly, Peter K. Sarpong also shares the same view as Odejobi that African spirituality is devrived from the ATR, which more widely depends on the people's belief, morality and worship.⁷⁷ Therefore, though Odejobi and Sarpong link African dynamic spirituality to their cultural belief, which is rooted in the ATR, this study however suggests that African spirituality is not wholly linked to ATR but to the culture of the Africans, which I believe describes and authenticates their religious beliefs.

However, it is important to know that each African ethnic group has its own unique religious system comprising different sets of beliefs and practices that are distinctive to their regional or sectional faith.⁷⁸ While Mbiti describes African Traditional Religion (ATR) as a series of sacred beliefs and practices that allow Africans to interact with each other as well as with the world around them,⁷⁹ Chidi Isizoh agrees that religion in an African context is a means of empowerment and a

⁷⁴ Allan Anderson, *African Reformation*, Asmara, Africa World Press, 2001, pp. 196-197.

⁷⁵ Peter K. Sarpong, 'Can Christianity Dialogue with African Traditional Religion'?

<http://www.afrikaworld.net/afrel/sarpong.html>, June 6th, 2014.

⁷⁶ Cecilia Omobola Odejobi, 'Influence of Yoruba Culture in Christian Religious Worship', *International Journal of Social Science & Education*, p. 584.

⁷⁷ Peter K. Sarpong, 'African Traditional Religion and Peace,' *Studia missionalia*, 38, 1989, pp. 350-351.

⁷⁸ John S. Mbiti, *African Religions and Philosophy*, 2nd edition, London, Heinemann Press, 1990, pp. 1-2.

⁷⁹ Mbiti, *African Religions and Philosophy*, pp. 1-3.

way to gain liberty and justice and to live out dreams.⁸⁰ Supporting Isizoh's argument, this study agrees that Africans are religious people whose lives revolve around religious activities. Moreover, considering Mbiti's and Isizoh's arguments, it accepts their ideas because ATR is considered as a practical means to experience a sacred life and build a peaceful and communal lifestyle. For example, all activities such as social-cultural and economic activities, education and greetings are structured around African cultural beliefs and practices.

To a great extent, African religion is assumed to be responsible for African myths, values, beliefs, ethics, dynamic worship and wholesomeness.⁸¹ For instance, in Nigeria, the Yoruba culture is rooted in the religion of the Yoruba Land and as such shapes and influences the entire life of the indigenes, either consciously or unconsciously.⁸² Sometimes, these various and multi-faceted African religions do cause conflict, especially amongst people of different ethnic groups with cultural differences. For example, in the Yoruba culture, kneeling⁸³ and prostrating (*doba'le* in Yoruba language)⁸⁴ is vital and significant: it is a sign of reverence, worship and respect to elders or the Supreme Being, while the Ibos in Nigeria do not subscribe to this kind of greeting and find it offensive, instead giving a strong handshake and slight bow as a form of reverence, respect and worship.

⁸⁰ Chidi. D. Isizoh, (ed.) *The Attitude of the Catholic Church towards African Traditional Religion and Culture*, Rome, Tipografica Leberit, 1998, p. 147.

⁸¹ Mbiti, *African Religions and Philosophy*, 1975b, p. 262.

⁸² Omobola Cecilia Odejobi, 'Influence of Yoruba Culture in Christian Religious Worship', *International Journal of Social Science & Education*, vol. 4, no. 3, 2014, p. 584. Also see <http://ijsse.com/sites/default/files/issues/2014/v4-i3-2014/Paper-4.pdf> (Accessed 6th December, 2015).

⁸³ Women in the Yoruba tradition kneel to greet as a form of respect, while the men prostrate, falling flat on their face as a sign of respect and worship. See 'Prostration Among The Yoruba And The Israelites - Culture – Nairaland': <http://www.nairaland.com/786977/prostration-among-yoruba-israelites>

⁸⁴ "Doba'le" in Yoruba means to prostrate. In the Yoruba culture, young males prostrate by "lying down almost prone with their feet extended behind their torso while the rest of their weight is propped up on both hands"- see <http://en.wikipedia.org/wiki/Prostration>

These types of greetings are generally practised in most African countries, though it varies according to the culture.⁸⁵

These greeting postures are visible in some of the African Pentecostal Megachurches when congregations worship God.⁸⁶ This study is significant because it explains why the British-African Pentecostal Megachurches reverence God in different postures when worshipping. For example, while some will fall flat on their faces or row on the ground, some will kneel or give a jubilant handshake to fellow worshippers with full consciousness. The pictures below are examples of African forms of reverence during worship and socially.

⁸⁵Bosede Docemo, 'The Greeting Culture in Africa', *Moontales*, April 6, 2014, <http://moontalespublishing.co.uk/greeting-culture-africa-2/>. (Accessed on July 31st, 2014).

⁸⁶Not only in the UK but around the world, Africans use different postures to worship the Most High God. This is an inherited African cultural practice and has nothing to do with ATR worship characteristics.



RIAAFC2 Image 1

Worship Posture: A CImage of Pastor Enoch Adeboye of the RCCG in a worship session.⁸⁸



⁸⁷ RIAAFC2 stands for all images/ pictures/tables in Chapter 2 (Religion in Africa and African Christianity).

⁸⁸Sam Eyoboka & Olayinka Latona, 'RCCG Convention: Adeboye assures participants of major turning point', *Vanguard*, 5th August, 2013. <http://www.vanguardngr.com/2013/08/rccg-convention-adeboye-assures-participants-of-major-turning-point/#sthash.xEYH7ahu.dpuf>.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

RIAAFC2 Image 2: Bishop David Oyedepo dancing Africanly.⁸⁹



RIAAFC2 Image 3. Traditional Yoruba Weddings.⁹⁰



⁸⁹ Bishop David Oyedepo of Winner Chapel dancing Africanly during a worship service (In white). https://www.google.co.uk/search?q=images+of+african+pastors+dancing+in+services&biw=2144&bih=1084&source=lnms&tbn=isch&sa=X&ved=0ahUKEwih9tbCgN_NAhVDD8AKHTp8A3cQ_AUIBigB&dpr=0.9#imgsrc=SBgiomA_b-NkZM%3A (Accessed on July 6th, 2016).

⁹⁰Oyinbo African Abeni, 'Traditional Yoruba Weddings' *oyinboaficanabeni* (June 28th, 2014). <http://oyinboaficanabeni.wordpress.com/2013/04/09/traditional-yoruba-weddings/>. In the Yoruba culture, the male falls flat on his face to greet the elders as a form of respect. This act has become a lifestyle - a form of respect which also exists in Christian worship.

RIAAFC2 Image 4 African salutation [bows down in respect to greet the elderly].⁹¹

Symbolism is the essence of ATR. Sandra Amponsah explains that African cultural practices are often communicated by means of symbols:⁹² for example, most African events are symbolically represented as they communicate special messages, such as the talking drum.⁹³ In light of this, Anderson asserts that African religion comprises sacred religious symbols.⁹⁴ Indeed, Africans' activities are expressed symbolically according to their cultural behaviour.⁹⁵

Thus, this study accepts the arguments of Sandra Amponsah, Anderson and Andrew Ifeanyi Isiguzo that the African worldview is full of symbols and suggests that the symbolist nature of African culture allows for in-depth expression of their religious worship. This study also stresses that African symbols are proxies that are filled with messages for action when translated in their cultural context. To be more precise, African symbols are a means of insight into the African way of life, as they give both emotional and cognitive meaning to what Africans do in worship.

Thus, symbol is significant in this study because it will attempt to address some technological representation such as special lightings and creative artistic devices use in today's contemporary British-African Pentecostal Megachurch and Western

⁹¹Lola, 'Dele Momodu Tweets Pics with Banky W', CIIST (March 6th, 2013), <http://www.giist.com/2013/03/06/dele-momodu-tweets-pics-with-banky-w/>.

⁹²Sandra Amponsah, 'Beyond the boundaries: Toyin Falola on African cultures' in Niyi Afolabi (ed.) *Toyin Falola: The Man, the mask, the muse*, USA-NC, Carolina Academic Press, 2010, p. 597.

⁹³Talking drums are used as musical instruments, a communication tool to send messages, and also play a part in several social rituals. See a link to the African Talking drum - <https://www.youtube.com/watch?v=B4oQJZ2TEVI>

⁹⁴ Anderson, *African Reformation*, p. 195.

⁹⁵ Andrew Ifeanyi Isiguzo, 'African Culture and Symbolism: A Rediscovery of the Seam of a Fragmented Identity', <http://www.crvp.org/seminar/05-seminar/andrew%20ifeanyi%20isiguzo.htm/> (Accessed June 1st, 2014).

worship services as metamorphosed representation of symbols, influencing worship phenomena. For example, the lighting effect can give both emotional and cognitive meaning as to experiencing God during worship.

2.4 Worship

In relation to worship, while there are various tribes in Africa with some common beliefs, there exist at the same time different worship concepts amongst them.⁹⁶ For example, some practise ancestry worship and others have an elaborate pantheon cult of different deities. However, this study will not discuss these worship practices.

Nevertheless, while Awolalu explains the importance of understanding African religion and culture, especially on the part of foreigners so as to avoid misconception,⁹⁷ Mbiti stresses that disregarding 'these traditional beliefs, attitudes, practices and symbolic values can only lead to a lack of understanding of African behaviour and problems'.⁹⁸ In view of Awolalu and Mbiti's thoughts, it is obvious that for a proper understanding of why most African Pentecostal Churches worship the way they do - 'communal vibrant worship' - there must be a comprehensive knowledge of the African cultural background, or else African worship could be misconstrued.

In the context of Africa, religion is inseparable from culture, with which Isidore Okwudili Igwegbe concurs when he suggests that ATR is fundamentally holistic.⁹⁹ Supporting Igwegbe, I believe African life is mostly characterised by an all-inclusive spirit which pervades almost every aspect of people's life. For example, the African

⁹⁶Mbiti, *African Religions & Philosophy*, pp. 1-2

⁹⁷Awolalu, *What is African Traditional Religion*, p. 1.

⁹⁸John S. Mbiti, *African Religions and Philosophy*, 2nd ed. (London: Heinemann Press, 1969), pp. 1-2.

⁹⁹ Isidore Okwudili Igwegbe, *Sacramental Theological*, pp. 39-40.

family and their respective relations inclusively partake in worship events or ceremonies such as weddings, childbirth, christenings (or naming ceremonies), initiation rites, illnesses, healings, and death.¹⁰⁰ This confirms that the African populace's religion is centred on dynamic communal worship.

ATR worship involves 'music'¹⁰¹ as Africans are often a jubilant singing people, and their songs are infused into their beliefs and cultural disposition, often accompanied by loud drumming and dancing.¹⁰²⁻¹⁰³ Thus, singing, drumming and dancing will be explored as one feature – music. While drums and their rhythms play a sacred role in the African worship concept, they are also meant for special rituals or social observances.¹⁰⁴ For example, the '*apentemma*' drum of the Akan tradition in Ghana¹⁰⁵ is used in the shrine to call the spirits, to allow devotees to participate in the ritual observance. Sometimes, bells, rattles and chanting voices also accompany drumming.¹⁰⁶ Evidently, drum, dance and songs are an expressive part of African worship.

Likewise, Harvey Sindima explains that although the ATR liturgy varies, it has similar features such as libation, invocation, prayers, sacrifice and chanting which play a significant role in the African divination celebration.¹⁰⁷ In addition, Sindima

¹⁰⁰Igwegbe, *Sacramental Theological*, pp. 40-41.

¹⁰¹Music here represents singing, drumming and dancing.

¹⁰²Omosade J. Awolalu and Adelumo P. Dopamu, *West African Traditional Religion*, Ibadan, Onibonoje Press, 1979, pp. 234, 240.

¹⁰³Dance is one of the key ways in which Africans express their feelings in worship through body movements when music is sung, or when clapping.

¹⁰⁴Akin Euba, *Yoruba Drumming: The Yoruba Dundun Tradition*, Bayreuth, Bayreuth African Studies, 1990, pp. 92-93.

¹⁰⁵John Henry Kwabena Nketia. *Drumming in Akan Communities of Ghana*, Ghana, Thomas Nelson & Sons, 1963, pp. 93-94.

¹⁰⁶Victor Kofi Agawu, *African Rhythm: A Northern Ewe Perspective*, Volume 1, CUP Archive, 1995, p. 94.

¹⁰⁷Harvey J. Sindima, *Introduction to Religious Studies*, Maryland, University Press of America, 2009, p. 63.

also confirms that singing, clapping, dancing, chanting and heavy drumming are key features of ATR divination (worship) practices, especially during festival celebrations¹⁰⁸ and communion or 'remembrance meal' celebrations.¹⁰⁹ Apparently, these worship features¹¹⁰ aid the ATR devotees in experiencing religious ecstasy, where they receive inspiration to reveal revelation and or heal.¹¹¹

Examining the thoughts of Omosade J. Awolalu and Adelumo P. Dopamu, Harvey J. Sindima and Adekunle O. Dada, and my personal experience of having lived and worshipped amongst the Yoruba people¹¹², this study accepts these scholars' thoughts and analytically confirms through personal observation that these features are real and noticeable in today's contemporary African Church worship. This argument is very significant to this study, because it reveals how British-African Pentecostal Megachurches' worship phenomenon can be traced back to the African concept of worship.

I would stress here that some of these worship elements are culturally traditional and have nothing to do with the ATR ritualistic phenomena: such features should not be taken as ATR features. The African Christian worship concept has been described as syncretizing the African religion with Christianity. Hence, this study is significant because it seeks to explore Africans' own orthodoxies as pure worship features, against the syncretized notion given to the African dynamic worship concept.

¹⁰⁸Sindima, *Introduction to Religious Studies*, p.63.

¹⁰⁹Sindima, *Introduction to Religious Studies*, p.59.

¹¹⁰Drumming, singing, clapping and dancing are regarded as worship features that aid revelation.

¹¹¹Adekunle O. Dada, 'The Influence of Yoruba Religio-cultural Milieu on Prophetic Activities in Selected Indigenous African Churches', *CONTEXT: Journal of Social & Cultural Studies*, vol.11, no. 1, 2008, pp. 36-48, pp. 40-41.

¹¹²The Yoruba people are rich in African culture and religious practices

ATR was predominantly practised in Africa till the advent of African colonization that came along with Mission Christianity.¹¹³ The European missionary introduced a new religion: Christianity.¹¹⁴

2.5 African Christianity

This section will discuss the nature and development of Christianity in Africa and demonstrate how the interaction of Christianity and African culture resulted in the formation of a distinctive and particular brand of Christianity. Additionally, this section will explore the genesis of Christianity in Africa, African Christianity, Mission Christianity, Africa Instituted Churches (AICs) and global Pentecostalism. The argument of this section is that British African-Pentecostal Megachurches' worship phenomenon can be traced to the AICs, and that the AICs' worship style has been influenced by Western culture.

¹¹³<http://exploringafrica.matrix.msu.edu/students/curriculum/m14/activity4.php/>

¹¹⁴Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora; The Appropriation of a Scattered Heritage*, London, Continuum International, 2011, pp. 45-47.

2.5.1 Early History of African Christianity

African Christianity is multi-faceted in its history, practices, forms and doctrines, to the extent that some researchers like Kalu feel it is necessary to describe and pluralise African Christianity as 'Christianities', to accentuate the various features of the religion in evidence on the continent that could be discordant with one another.¹¹⁵ I agree with Kalu's proposition here because indeed, Africa has diverse cultures, which also influence their worship concepts and features. Thus, it is impossible to understand and appreciate African Christianity without speaking of colonialism as part of its success. Colonialism, as we will note below, substantially influenced the formation, dynamism and diversity of African Christianity.¹¹⁶

However, in today's postcolonial environment, the polarity of the massive movement of missionaries has been reversed, and the dynamic nature and diversity of African Christianity speaks of great hope for the sustainability of global Christianity, as Africa now sends missionaries abroad to various regions including America and Europe.¹¹⁷ David Barrett suggests that African Christianity will expand beyond the borders of Africa to become the centre of world Christianity.¹¹⁸ This study understands Barrett's supposition as a prediction that is becoming a reality, in that African Christianity has now moved beyond the continent of Africa with its dynamic and vibrant worship style. For example, in the UK, especially in London, the majority of the large and

¹¹⁵ Asonzeh Ukah, 'African Christianities', *Features, Promises and Problems* (working papers no. 79). Johannes Gutenberg-Universität, 2007, p. 2.

¹¹⁶ Roswith Gerloff & Klaus Hock, edited by Afe Adogame, *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, London/NY, Continuum International, 201, pp. 33-47.

¹¹⁷ 'Africa Sending out Missionaries by the Thousands', <http://randybryan.com/?p=324>. (Accessed on May 25th, 2014).

¹¹⁸ David B. Barrett, 'AD 2000: 350 Million Christians in Africa', *International Review of Mission*, vol. 59, January 1970, pp. 39-54.

Megachurches are of African origin,¹¹⁹ though these churches have been influenced by Western culture, as revealed by the results of this research,¹²⁰ to present African dynamic worship in a way appealing to their various attendees and to society at large.

Certainly, African Christianity has witnessed an incredible spiritual awakening, and growth and influx abroad.¹²¹ Thus, I suggest here that the influx of African Christianity abroad has influenced how worship is practically carried out in Africa, and at the same time has influenced the worship style and pattern of some Europe-based Megachurches such as Hillsong Australia Pentecostal Church and Kensington Temple of the Elim Pentecostal Ministry in London.¹²² Despite the diverse changes that have occurred because of the influence of Western culture, African holistic and dynamic worship features¹²³ have not been lost, and instead have become a global phenomenon attracting the attention of scholars.¹²⁴ In spite of the religious multiplicity of Africa, African Christianity has been able to survive and, in many parts of the continent at least, thrive, with its many distinctive features including a unique worship style that has influenced Christianity globally.¹²⁵ Thus, this study is important because it explains how the African worship concept has metamorphosed into a global contemporary worship style, despite the challenges it faces.

¹¹⁹ Example of large and Megachurches of Nigerian origin in London are New Wine Church International, KICC, and Jesus House, to mention but a few.

¹²⁰ Results collected through both quantitative and qualitative analysis have revealed that Western culture has influenced how these African Megachurches worship, especially through technology and administrative skills.

¹²¹ 'Why Europe? Why Brussels & Paris? Why Internationals'? ChezSlaughter <http://chezslaughter.com/european-cities-internationals/>. (Accessed on May 24th, 2014).

¹²² Peter Brierley, 'The Growing Importance of Larger Churches in England', *Lausanne World Pulse* (March, 2009). <http://www.lausanneworldpulse.com/perspectives.php/1109?pg=all>.

¹²³ Heavy drumming, dancing, clapping, loud and spontaneous music.

¹²⁴ Afe Adogame, Jafta Lizo, 'Zionists, Aladura and Roho. African Instituted Churches', in Ogbu Kalu (ed.), *African Christianity: An African Story*, Pretoria, University of Pretoria Press, 2005, p. 309.

¹²⁵ J. J. Kritzing, 'African Indigenous (AICs) and Development', *SKRIF EN KERK Jrg* vol. 11, no. 1, 1990, p. 48.

Religion in Africa is a source of strength, permanence and the corridor to successful social existence.¹²⁶ Christianity, one of Africa's major religions, has had a remarkable impact on the African continent.¹²⁷ The World Christian Database of 2005 estimated that Christians represent 46% (or 400 million) of Africa's 890 million population, reflecting a rise from 9% in 1900.¹²⁸ Similarly, a current statistical report produced by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary¹²⁹ reveals an increase in the African Christian population from 38.7% (1970) to 49.3% (2020). This report also indicates a drop in the numbers of African traditional religion followers,¹³⁰ largely because of their conversion to Christianity. While Africa has faced many negative and challenging circumstances, African Christianity under the umbrella of African independence is prospering. Afeosemime Adogame sees this 'independence' as a means of establishing what he calls the 'New Religious Movement'¹³¹ of African Christianity. Nonetheless, I would say here that the Christianity in Africa has very ancient origins.

However, the point at which African Christianity began has been greatly debated. In regards to this, while Bolaji Idowu asserts that the beginning of Christianity in Africa cannot be precisely determined, Edwin Smith suggests that Christianity in Africa can be traced to the beginning of Christianity itself.¹³² Although Idowu and Smith's arguments are logical, this study accepts Smith's suggestion because

¹²⁶ Cecilia Omobola Odejebi, 'Influence of Yoruba Culture in Christian Religious Worship' *International Journal of Social Science & Education*, vol.4, no. 3, 2014, p. 584.

¹²⁷ Roswith Gerloff, & Klaus Hock, *Christianity in Africa and the African Diaspora*, pp.2-3.

¹²⁸ <http://www.pewforum.org/2006/10/05/overview-pentecostalism-in-africa/>

¹²⁹ Christianity in its Global Context, 1970-2020: Society, Religion, and Mission

¹³⁰ Adriaan Van Klinken, 'On the Growth of Christianity in Africa', June 13, 2013. driaanvanklinken.wordpress.com/2013/06/12/growth-of-christianity-in-africa.

¹³¹ Afeosemime Adogame, U., *Celestial Church of Christ: The politics of cultural identity in a West African Prophetic-Charismatic Movement*, Frankfurt am Main, Peter 1999, p. 1.

¹³² Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora: The Appropriation of a Scattered Heritage*, p.10.

research¹³³ has proved that Christianity existed in North Africa as early as the sub-apostolic age.¹³⁴

Christianity in Africa therefore, can be traced to the middle of the first century in Egypt, and its spread to Carthage to the end of the second century.¹³⁵ Church Fathers such as Tertullian, Clement of Alexandria, Origen, Cyprian, Athanasius and Augustine of Hippo were key contributors to the early growth of African Christianity.¹³⁶ According to Church tradition, the Gospel author St. Mark was a native of North Africa born to Jewish parents, and was also instrumental in the starting of African Christianity when he established the Orthodox Church of Alexandria.¹³⁷ Furthermore, the Ethiopian Church is regarded as the first African-initiated Church established by the 'Africans for the Africans' with no European control.¹³⁸ Consequently, I suggest here that the early African Christian Church had an African flavour, as worship was within the parameter of African indigenous culture. For example, the Ethiopian and Eritrean Orthodox Churches had their own distinctive customs and a unique canon of the Bible, and these communities were in existence long before the advent of foreign missionaries. While African-instituted Christianity began in North Africa, regions such

¹³³ Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present*, Grand Rapids, MI, William B. Eerdmans, 1995, pp. 1-5. Also see 'All About Religion', *History of Christianity in Africa*, <http://www.allaboutreligion.org/history-of-christianity-in-africa-faq.htm>

¹³⁴ The sub-apostolic age is the from A. D. 70 to the end of the century and witness the spread of the Jesus Movement from Judea and Galilee to Syria, Asia Minor, Greece, Egypt, and Italy, and the establishment of communities in major cities and towns of the Jewish Diaspora, the conflict between early Jewish Christians and other Jews, Gentile Christians and Jewish Christians and the emergence of Church institutions distinct from Temple and Synagogue. Similarly, Raymond Brown explains the the sub-apostolic age to be a period between A.D.62-96 (Raymond Brown, *The Churches the Apostles Left Behind*, (New York: Paulist Press, 1984), pp. 14-17. See <http://academic.brooklyn.cuny.edu/history/dfg/jesu/topic4.htm> (Accessed on 18th June, 2016).

¹³⁵ Anderson, *African Reformation*, pp. 45-46

¹³⁶ Sondra Hansen, *God's Amazing Enterprises: A Story of Christianity in Africa*, Lewiston, NY, CreateSpace Independent, 2014, pp. 38-46.

¹³⁷ Sondra Hansen, *God's Amazing Enterprises*, pp. 38-46. Also see Elias Kifon Bongmba, *The Wiley-Blackwell Companion to African Religions*, 1st ed., UK, Wiley-Blackwell, 2012, pp. 207-209.

¹³⁸ Anderson, *African Reformation*, pp. 45-47.

as Egypt and Sudan came under attack in 1272 by Islamic force,¹³⁹ which affected the Churches in those areas.

However, Elisabeth Isichei explains that North African Christianity was finally attacked and destroyed by the expansion of Islam in the 11th century.¹⁴⁰ Further, the conquest of Egypt¹⁴¹ by the Muslims altered the Nubian Church, as it could no longer withstand the social-political mayhem caused by the military interference of Mamluk. Thus, this led to the North African Christians acceding to the confrontation and pressure of the Islamic force, and Nubia became an Islamic state.¹⁴²

As a result of the Islamization of Nubia, Dongola Cathedral¹⁴³ in Nubia was captured and turned into a mosque in 1317, which led to the 'dark-phase' of African Christianity.¹⁴⁴ 'Dark phase' in the context of this study means the decline of the Church in Africa's oldest Christian region – North Africa to Islam – which Lamin Sanneh labels as Islam replacing Christianity, leading to the 'Arabization' of North Africa.¹⁴⁵

Despite African Christianity's ancient origins, however, and because of the lengthy period when the torch of Christianity in Africa was almost extinguished, African Christianity can also be regarded as a new phenomenon because, after the 'dark age',¹⁴⁶ it was invigorated through the advent of colonization in Africa in the form of

¹³⁹ Roland Oliver, *The Cambridge History of Africa, Volume 3, 1050-c. 1600 (Volume 3)*, 1st ed., Cambridge, Cambridge University Press, 1997, p. 76.

¹⁴⁰ Elisabeth Isichei, *A History of Christianity in Africa from Antiquity to the Present*, London, SPCK, 1995, p. 45.

¹⁴¹ Steven Paas, *The Faith Moves South*, Zomba, Kachere Series, 2006, p. 25.

¹⁴² Oliver, *The Cambridge History of Africa, Volume 3, 1050-c. 1600 (Volume 3)*, pp. 76-77

¹⁴³ In Nubia (the first African Church).

¹⁴⁴ Isichei, *A History of Christianity in Africa*, p. 45.

¹⁴⁵ Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture*, Maryknoll, Orbis Books, 1989, p. 29. Also see Paas, *The Faith Moves South*, p. 25.

¹⁴⁶ Isichei, *A History of Christianity in Africa*, p. 45.

'Mission Christianity'.¹⁴⁷ This period consists of two phases: (1) the 1515-1800 phase, in which the expansion was driven mainly by Roman Catholic Western European states, principally Spain and Portugal; and (2) the 1800-1914 phase, in which Great Britain led expansion into Africa.¹⁴⁸ This second phase of Africa's Christianization is important because it saw the transformation of Africa from the 'Dark continent'¹⁴⁹ to a continent of great diversity, of which Christianity is one part.

However, we cannot talk of African Christianity in other parts of Africa without appreciating the Portuguese, British, Scottish, French, Dutch and Americans who migrated to Africa with the Roman Catholic Church, Protestant and Evangelical Mission Agencies, Protestant and Evangelical Churches and sectarian groups. While the missionaries came to Africa to evangelise it, they had no prior knowledge or understanding of the culture of the Africans who they wanted to convert. Moreover, they had little or no education apart from normal religious instruction.¹⁵⁰

Christianity is embraced by the majority of the population in Southern Africa, Southeast Africa, Central Africa, Western Africa and parts of Northern Africa.¹⁵¹ By contrast, Northern Africa is mostly Muslim.¹⁵² That being said, it is clear that African Christianity is deeply embedded in the culture of the people as an act of religious expression - hence, the origin of differences and diversity in style and practice of worship. For example, the Karanga Indigenous Church in the Mberengwa district of

¹⁴⁷ Roswith Gerloff, & Klaus Hock, edited by Afe Adogame, *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, London/NY, Continuum International, 2011, pp. 33-34.

¹⁴⁸ Roswith Gerloff, & Klaus Hock, *Christianity in Africa and the African Diaspora*, p. 47.

¹⁴⁹ Roswith Gerloff, & Klaus Hock, *Christianity in Africa and the African Diaspora*, p. 34.

¹⁵⁰ Mbiti, *African Religions and Philosophy*, pp. 231-232.

¹⁵¹ Anderson, *African Reformation*, pp. 7-8.

¹⁵² Mohamed Branine, *Managing Across Cultures: Concepts, Policies and Practices*, SAGE Publications, 2011, p. 437.

Zimbabwe methodologically interprets biblical practices and doctrines in line with the people's culture in order to discover, analyse and solve both the spiritual and physical needs of the indigenes.¹⁵³ In view of this, James Amanze asserts that 'The Churches have developed a form of Christianity based on African experiences of human existence as well as the teachings of the universal Church as contained in the Old and New Testaments'.¹⁵⁴ He defines this form of Christianity as 'African Christianity'.¹⁵⁵ Therefore, in view of Amanze's suggestion, this study accepts his argument and adds that while African Christianity is predominantly Africanised,¹⁵⁶ its inherent worship phenomena has also Africanised the global Pentecostal worship pattern, as will be seen throughout the study.

The Africanisation of Christianity and its popularity and significance can be traced to the involvement and commitment of the Mission Christianity that came to Africa from America and Europe.

2.5.2 Mission Christianity

As a result of the differences within the continent of Africa during the 'missionary period', this research will mainly explore early missionary Christianity in Nigeria whilst mentioning one or two other African countries. Mission Christianity will be examined in two phases: that of Portuguese European missionaries, and that of American and European missionaries. The aim of this section is to explain how the missionaries

¹⁵³ James Amanze, *African Christianity in Botswana: The Case of African Independent Churches*, Gweru, Mambo, 1998, p. xiii.

¹⁵⁴ Amanze, *African Christianity in Botswana*, p. xiii.

¹⁵⁵ Amanze, *African Christianity in Botswana*, p. xiii.

¹⁵⁶ Africanised here means that African Christianity is being flavoured with the Africans' expression and experience.

spread Christianity in Africa with their culture, and the challenges they faced with African culture.

2.5.2.1 History/Origins/Categorization of Mission Christianity

The genesis of some missionary activities in African countries has several conspicuous features. For example, the Church Missionary Society (CMS) began missionary activities in the Sudan in 1899 after the Battle of Omdurman.¹⁵⁷ However, as early as 1484, the Congo River was discovered by the Portuguese (Roman Catholic missionaries) who initiated missionary activities by the Congo River.¹⁵⁸ While the first missionary activities in Kenya began in 1498,¹⁵⁹ the Portuguese Augustinian missionaries in 1499 started Christian activities in Zanzibar and Tanzania (East Africa). Missionary activities began in 1506 in Mozambique, Côte d'Ivoire was invaded in 1738 by French missionaries, and in 1737 the Moravian missionary began mission activities with the Hottentots of South Africa. Ghana (Gold Coast) was also targeted by German missionaries in 1768.¹⁶⁰ These remarkable features reveal the diverse missionary activities that took place on the continent of Africa.

Julian Saldanha maintains that the missionary imperative was a fundamental part of Christianity's formation in Africa, in spite of the continent failing to spontaneously witness uniform missionary movement and growth (as some countries began it earlier than others).¹⁶¹ However, Benjamin Ray asserts that the Colonization of Africa by America and Europe brought about an increase in Christian activities in

¹⁵⁷'Church Missionary Society Archive: Section IV: Africa Missions Part 7: Sudan, 1905-1949', *Adam Matthew Publications*. http://www.ampltd.co.uk/collections_az/CMS-4-07/description.aspx.

¹⁵⁸'Africa – Missionaries and Explorers', <http://www.byfaith.co.uk/paul20091.htm>.

¹⁵⁹'Jubatus Safaris' (2009); <http://jubatussafaris.com/kenya.html>

¹⁶⁰ Africa – Missionaries and Explorers', <http://www.byfaith.co.uk/paul20091.htm>.

¹⁶¹ Julian, Saldanha, *Mission today: themes and issues*, Malleswaram West, Clarentian, 2006, p. 7.

Africa, as Christianity shifted from North Africa to other regions of Africa in the late nineteenth century.¹⁶² Thus, colonization or colonialism is a form of direct control or influence over another country, thereby instituting both economic and political power to provide the social and economic needs of the colony or colonized state.¹⁶³

In view of the definition of colonialism, which the missionaries were part of, Norman Etherington explains that the missionaries had two main reasons for coming to Africa. The first was to convert the chiefs and elders of the towns, in the belief that these authorities would become administrators who would convert their people to Christianity in the long run, making them subjects of the colonial masters.¹⁶⁴ The second was to Christianise and Europeanise Africans¹⁶⁵ through the Church, as the missionaries were interested in encouraging Africans to abandon their African Traditional Religion and culture in order to embrace Western Christianity.¹⁶⁶ This study agrees with Etherington's argument because it was evident through the missionaries actions that they came for social-cultural and political domination of the people (colonisation) and used Christianity as an instrument.¹⁶⁷

¹⁶² Benjamin C. Ray, *African Religions: Symbol, Ritual and Community*, Englewood Cliffs: Prentice-Hall, 1976, p. 193.

¹⁶³ Adogame, Gerloff & Hock, *Christianity in Africa and the Africa Diaspora*, pp. 33-34.

¹⁶⁴ Norman Etherington, *The Great Treks: The Transformation of Southern Africa 1815-1854*, London, Pearson Education Limited, 2001, pp. 7-8.

¹⁶⁵ Etherington, *The Great Treks*, pp. 94-95.

¹⁶⁶ Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora; The Appropriation of a Scattered Heritage*, UK, Continuum International, 2001, pp. 45-47.

¹⁶⁷ Though the missionaries brought the Bible and its teachings, Christianity began an ideology used to convince people not to resist white domination. Religion was used to legitimise, sustain and even promote political tyranny and oppression. See Bourdillon, M. *Religion and Society: A Text for Africa*, (Gweru: Mambo Press, 1990), p. 269. The instrument became a blessing by giving Africa Christ for liberation.

However, before the establishment of these mission churches in Nigeria, the Portuguese European missionaries¹⁶⁸ had already made their first contact in the sixteenth century with the indigenes of Bini kingdom (1485-1707) and Warri (1574-1807)¹⁶⁹ respectively. However, Elizabeth Isichei explains that the churches planted by the Portuguese missionaries did not survive the test of time because of certain factors such as their interest and involvement in the slave trade¹⁷⁰, which Lamin Sanneh and Peter Clarke also confirm.¹⁷¹ Similarly, Hugh Thomas and Emmanuel Akyeampong agree that the Portuguese were the first European commercialised slave traders, sending slaves from the West Coast of Africa to Europe.¹⁷² Thus, in 1733, the Warri local chief and his people abandoned the new faith and returned to their indigenous religion, as Mission Christianity could not provide an immediate solution to their needs or spiritual problems.¹⁷³ However, this period was regarded as African monarchism where the king or chief himself was a presentation of the traditional religion who only allowed Christianity to be established for diplomatic gain, and where they¹⁷⁴ were not actually converts themselves.¹⁷⁵

Though the missionaries brought the Gospel, their¹⁷⁶ own culture and values rather than the Bible were sometimes applied to resolve Africans' 'cultural-spiritual' problems, such as dealing with witchcraft and certain sicknesses. In support of

¹⁶⁸ The Portuguese European missionaries were Catholic priests who came during the first phase of Mission Christianity in Nigeria.

¹⁶⁹ Isichei, *A History of Christianity in Africa*, pp. 61-63.

¹⁷⁰ Isichei, *A History of Christianity in Africa*, pp. 61-64.

¹⁷¹ Rotimi Omotoye. 'The Concept of God and its Understanding by the Christian Missionaries in Yorubaland' in E. Ade Odumuyiwa (ed.) *God the Contemporary Discussion*, Ilorin, Decency printers 2005, p. 105.

¹⁷² Hugh Thomas, *The Slave Trade: The Story of the Atlantic Slave Trade*, New York, Simon & Schuster, 1997, pp. 250-261. Also see Emmanuel Akyeampong, 'Africans in the Diaspora: The Diaspora and Africa', *African Affairs*, vol. 99, April 2000, pp. 183-215.

¹⁷³ Isichei, *A History of Christianity in Africa*, p. 62.

¹⁷⁴ 'They' here represents the kings and chiefs who allowed Missionary Christianity

¹⁷⁵ Isichei, *A History of Christianity in Africa*, p. 72.

¹⁷⁶ 'Their' here relates to the missionaries.

Isichei's argument of the Africans 'abandoning the Christian faith', this study suggests that the missionaries failed to translate or contextualise the Gospel into an African cultural context, as there was no particular culture or language that was superior or best for evangelism. Although dialectically culture and the Gospel message are parallel, the dichotomy between the Gospel and culture can be reconciled when culture yields to the Gospel. Thus, the indigenes and the missionaries would have worked in harmony if the missionaries had followed African culture in order to get the Gospel across to the Africans.

Subsequently, after the eclipse of Portuguese Christianity, American and European missionaries arrived in Nigeria between the nineteenth and twentieth centuries with the goal of evangelizing the people.¹⁷⁷

Adogame, Roswith Gerloff and Klaus Hock confirm that the Christian missions in Africa represented a large spectrum of Christian denominations such as Roman Catholics and Protestants, African Episcopal Methodists and the National Baptist Convention, and that these represent the mainstream churches.¹⁷⁸ These various denominations were in competition and conflict with each other, and as a result operated with different beliefs. What are the features and beliefs of Mission Christianity?

2.5.2.2 Features, Beliefs and Culture of Mission Christianity

The missionaries presented to Africa a Christianity that was intertwined with European culture. Most if not all Mission Christians regarded African culture as pagan. Thus, conversion to Christianity indirectly meant being Europeanised.

¹⁷⁷Isichei, *A History of Christianity in Africa*, p. 71.

¹⁷⁸Adogame, Gerloff & Hock, *Christianity in Africa and the Africa Diaspora*, pp. 42-43.

Evidently, these missionaries migrated to Africa with some apparent features that were basically Euro-American formalised structures of dogma, though these features differed denominationally, and this formed their belief system.¹⁷⁹ Firstly, in terms of education, the missionaries believed that it was a source of enlightenment and as such they introduced schools to educate the indigenes who showed an interest in becoming Christian: Mbiti explains that mission education has made continuous and outstanding contributions to primary and secondary education, especially in Nigeria.¹⁸⁰ Similarly, Edward Berman explains that Mission Christianity¹⁸¹ promoted education by making it compulsory to familiarise converts with the Bible and biblical training.¹⁸² This culture of education introduced by the missionaries influenced the new African converts: for example, they began to drop some of their cultural practices that went against the Scripture, such as divorce and polygamy.

Secondly, the liturgical dogma of rhythmless hymns was introduced as a means of observing a religious life (Christian lifestyle), as the missionaries did not support African music and dance as forms of worship;¹⁸³ according to Felix Muchimba, Mission Christianity was characterised by its cultural, political and social system.¹⁸⁴

Thirdly, the missionaries came along with a structured administrative leadership style that enabled them to administer the affairs of the Church.¹⁸⁵ Similarly,

¹⁷⁹ Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora; The Appropriation of a Scattered Heritage*, pp. 11-13.

¹⁸⁰ Mbiti, *African Religions and Philosophy*, p. 239.

¹⁸¹ Most especially the Protestant denominations.

¹⁸² Edward H. Berman, *African Reactions to Missionary Education*, New York, Teachers College Press, 1975, pp. 6-7.

¹⁸³ Mbiti, *African Religions and Philosophy*, p. 233.

¹⁸⁴ Felix Muchimba, *Liberating the African Soul: Comparing African and Western Christian Music and Worship Styles*, (USA), Colorado Springs, CO, Authentic, 2008, p. 58.

¹⁸⁵ Roswith Gerloff, & Klaus Hock, *Christianity in Africa and the African Diaspora*, pp. 42-46.

authoritarian leadership was a dominant feature among the missionaries, as they indirectly intended to control the new Christians, both politically and ecclesiastically.¹⁸⁶

And fourthly, the missionaries came with the English language, which actually made communication and teaching difficult as the missionaries' language was apparently alien to the indigenes.¹⁸⁷ Further, Ambe Njoh explains that the missionaries not only disdained the indigenous language but forbade its speaking, which also made expression in worship difficult.¹⁸⁸ These features and beliefs formed the culture, practices and worship style of the missionaries, which they tried to enforce in Africa. These features made the Mission Christians see themselves as superior and a blessing to the Africans, which Tunde Adeleke also confirms.¹⁸⁹

2.5.2.3 The Missionaries' Culture, Practices and Worship

Kristina Helgesson explains that the missionaries came with their 'portfolio of cultures' and practices to Europeanise the Africans. In view of this, Helgesson further explains that the missionaries assumed superiority and condemned anything African.¹⁹⁰ Helgesson stresses that the missionaries saw Africans as 'barbarians' who needed civilising.¹⁹¹ For example, Njoh confirms that replacing African names with Western names (some of which were not Biblical names) was a scheme by the missionaries to enforce Western culture and practices in Africa as part of the civilisation process.¹⁹² Significantly, this practice reveals that most of the Mission

¹⁸⁶ Mbiti, *African Religions and Philosophy*, pp. 231-232.

¹⁸⁷ Asonzeh Ukah, *'African Christianities': Features, Promises and Problems*, Germany; Johannes Gutenberg-Universität, Germany, 2007), p. 4.

¹⁸⁸ Ambe J. Njoh, *Tradition, Culture and Development in Africa: Historical Lessons for Modern Development Planning*, VT, USA, Ashgate, 2006, p. 46

¹⁸⁹ Tunde Adeleke, *The Case against Afrocentrism*, Jackson, University Press of Mississippi, 2009, p. 65.

¹⁹⁰ Kristina Helgesson, *Walking in the Spirit: The Complexity of Belonging in Two Pentecostal Churches in Durban, South Africa*, Uppsala, DICA, 2006, pp. 3-4.

¹⁹¹ Helgesson, *Walking in the Spirit*, pp. 3-4.

¹⁹² Njoh, *Tradition, Culture and Development in Africa*, p. 45.

Christians did not value nor want to be associated with African culture and customs, and as such wanted them replaced by European culture and practices. Similarly, I suggest that the aim was to Europeanise the Africans, so they experienced what the missionaries called 'universal conduct' that would enhance social-political change, growth and development.

While there were assertions that the missionaries were against the practice of colonialism, Gerloff and Hock explain that they were part of the colonial structure.¹⁹³ In support of this notion, Wolf Schmidt states that 'the early missionaries did not differentiate between their faith and their own culture.'¹⁹⁴ In support of Gerloff and Schmidt, Mission Christianity was an extension of colonialism which came along with a religion and culture that were foreign to Africans.

However, without doubt the missionaries were not only involved in evangelisation but also in having a revolutionary influence on the provision of social infrastructure such as the construction and maintenance of hospitals, schools, printing establishments and diverse vocational training programs. For example in Nigeria (Calabar), the Church of Scotland opened the first printing press in 1846.¹⁹⁵

Moreover, Mathew Ojo stresses that the arrival of Mission Christianity protected the lives of many African people and families from abusive traditional customs and rules exercised by local leaders:¹⁹⁶ for example Mary Slessor, a missionary, fought

¹⁹³ Roswith Gerloff, & Klaus Hock, *Christianity in Africa and the African Diaspora*, p. 34

¹⁹⁴ Hilde Arntsen, 'Missionaries and Colonization' <http://www.postcolonialweb.org/zimbabwe/religion/arntsen3.html>

¹⁹⁵ Matthews A. Ojo, 'Religion, Public Space, and the Press in Contemporary Nigeria', Toyin Falola (ed.) *Christianity and Social Change in Africa: Essays in Honor of J.D.Y. Peel*, Durham, Carolina Academic Press, 2005, p. 234.

¹⁹⁶ Ojo, 'Religion, Public Space, and the Press in Contemporary Nigeria', pp. 234-235.

against the superstitious killing of twins in Calabar, Nigeria.¹⁹⁷ Further, Mission Christianity suggested some changes such as polygamy¹⁹⁸ and divorce,¹⁹⁹ which didn't appeal to all as some Africans were not in support of the suggestions.²⁰⁰ However, these suggestions were not custom-friendly as polygamy was part of African culture. Hence, most Africans were not ready to exchange their customs for the missionaries' culture, as Mission Christianity involved behavioural changes.²⁰¹

The worship style of the missionaries was less expressive and vibrant, as emotions were suppressed and restricted compared with the African worship style. The missionaries' style of worship restricted the Africans from participating in the formers' Christian worship as the Africans worshipped using the whole body.²⁰² Hastings explains that the missionaries' worship features were strictly European; for example, the introduction of classical music such as hymns were sung with the tunes and culture of the Westin.²⁰³ Thus, for the Africans, Mission Christian worship was not emotional and exciting but a professional practice,²⁰⁴ unlike African worship, which was full of expression and enthusiasm.

¹⁹⁷ Ian McCall, 'Nigeria, 'A Personal History', Auchencrow Berwickshire, Scotland, July 2003, Chapter 9. http://www.ianmccall.co.uk/mary_slessor.htm. (Accessed June 6th, 2014)

¹⁹⁸ Harold Turner, 'Monogamy: A Mark of the Church?' *International Review of Mission* 55 (July 1966), pp. 313–321.

¹⁹⁹ Kingsley Larbi, E., *Marriage in Ghana*, Accra, Ghana, Buckner Press, 1994, p.100.

²⁰⁰ The suggestions and changes appealed to those who accepted Christianity; however, those who were in-between resisted the changes because they would not be able to exercise some of their cultural practices that make them feel important or significant. For example, Christianity was against polygamy, which was common amongst some African men.

²⁰¹ Behavioural changes such as dressing code, marriage and family lifestyle, change of the language of expression, type of association to belong and who to marry accompany accepting Mission Christianity.

²⁰² Mbiti, *African Religions and Philosophy*, p. 234.

²⁰³ Adrian Hastings, *African Christianity*, New York, The Seabury Press, 1976, p. 47-48.

²⁰⁴ Felix Muchimba, *Liberating the African Soul: Comparing African and Western Christian Music and Worship Styles*, ((USA) Colorado Springs, CO; Authentic, 2008), p. 72.

The African way of life was in conflict with the missionaries' beliefs, culture and worship pattern, and for this reason the missionaries dehumanised and demonised anything African.²⁰⁵ To a large extent, the Africans were not against the Gospel message and reformation; rather, the missionaries did not take African culture into consideration because Africans and their culture were not valued: Leonardo Mercado explains that the early missionaries did not regard Africans as humans.²⁰⁶ With regard to Mercado's argument, I believe that the Mission Christians were evangelizing the Africans in order to transform them from their barbaric state into civilized beings. For example, the traditional practices of sacrifice and prayer being offered to ancestors by performing ancestral rites was seen by the missionaries as a form of idolatry, barbaric and inhuman.

Consequently, the judgmental and hegemonic attitude of the missionaries, which was reflected by the segregation, alienation, ghettoization and humiliation of the Africans, resulted in the indigenes boycotting Mission Church services and retiring into small groups to worship. Fortunately, these various group meetings led to the formation of the African Instituted Churches. What are African Instituted Churches?

²⁰⁵ Leonardo Mercado, N. 'The Change in Catholic Attitudes towards Traditional Religion', Dialogue & Alliance, vol. 18, no. 2, 2005, pp. 98-100

²⁰⁶ Leonardo Mercado, N. 'The Change in Catholic Attitudes towards Traditional Religion', Dialogue & Alliance, vol. 18, no. 2, 2005, pp. 98-100.

2.5.3 African Instituted Churches (AICs)

In discussing the African Initiated Churches, their origin, categorization, causes, culture, practices and worship will be explored in order to describe the church that was born from the African initiatives. The aim of this section is to communicate the dynamism of African worship as an inherent phenomenon that could not be destroyed, despite the demonization of its worship features by the missionaries.

2.5.3.1 AICs' Origin/History/Categorization

The advent of African Indigenous Christianity is a well-known phenomenon that researchers are investigating in order to gain an understanding of the breadth and depth of its sudden appearance.²⁰⁷ As stated earlier, before the dawn of the twentieth century, Christianity in Africa was pioneered by Western missionaries, which resulted in most churches being administered and led by either Western missionaries or their appointed representatives, thereby westernizing the liturgy, hermeneutics, evangelization and everything else Christian.²⁰⁸ But the dawn of the twentieth century brought a change as Christianity in Africa took a new turn, due to the gradual challenges faced by the Western missionaries' authority.²⁰⁹

African Indigenous Christianity was born as a result of agitated indigenous Africans who felt that they should not be Europeanised to worship;²¹⁰ rather, Christianity should be expressed from an African perspective for Africans.²¹¹ In view

²⁰⁷Clifton R. Clarke, 'African Indigenous Churches in Ghana – Past, Present and Future,' *Journal of African Instituted Church Theology*, vol. II, no.1, September 2006, , p. 1

²⁰⁸ Adogame, Gerloff & Hock, *Christianity in Africa and the Africa Diaspora*, pp. 11-12.

²⁰⁹OgbuKalu, *African Pentecostalism: An Introduction*, Oxford University Press, 2008, pp. 23-24.

²¹⁰Njoh, *Tradition, Culture and Development in Africa*, pp. 44-46.

²¹¹ E. A. Ayandele, *The Missionary Impact on Modern Nigeria; 1842-1914: A Political Analysis*, London: Longman, 1966, p. 187.

of this argument, Mathew Ajoga confirms that Africans were compelled to put on European clothes because wearing African native attire was a taboo. Further, African worship features such as dancing, clapping and playing the drums were prohibited because the missionaries understood these worship features to be connected to ATR worship.²¹² Hence, this study is significant because it reveals how some of the prohibited features of African worship have become features of contemporary global worship. But to what extent have these features been influenced by Western culture?

Allan Anderson confirms that the goal of the African initiative (AIC Formation) was to deal with factionalism and unite African Christians with their African feelings and passions so that they could accommodate African thoughts in Christianity.²¹³ Thus, this was an opportunity to challenge and change Missionary Christianity, which was incompatible with the socio-cultural, family lifestyle and political worldview of the people of Africa.²¹⁴ As a result of this religious dominance by the missionaries, the African converts protested for an African Indigenous Church since 'they and their' culture were regarded as an antithesis to Mission Christianity, and this precipitated the growth of the African Initiated Church.²¹⁵ Accordingly, Marthinus Daneel states:

African Independent Churches have been described as protest movements in relation to oppressive colonial government, as reactionary groups that resent the paternalistic approach of missionaries or as deliberate attempts to adapt Christian belief and worship to their specific ethno-religious background.²¹⁶

²¹² Matthew A. Ajoga, 'The Needs and Problems of African Independent Churches', *African Independent Churches in the 80's*, ed., Mala, p. 20. Also see; Humphrey Akogyeram, 'African Indigenous Churches and the Ministry of the Holy Spirit', in *Journal of African Instituted Churches Theology*, vol.11, no.1, 2006, pp.1-2. , Read ICs%20Ministry%20of%20HS.pdf

²¹³ Njoh, *Tradition, Culture and Development in Africa*, pp. 44-47. Also see Anderson, *African Reformation*, p. 28.

²¹⁴ Anderson, *African Reformation*, p. 28.

²¹⁵ Anderson, *African Reformation*, p. 24

²¹⁶ Marthinus Daneel, *The Background and Rise of Southern Shona Independent Churches*, The Hague, Mouton & Co. N.Y., 1974, p. 17.

Evidently, Daneel's statement employs causation to define the new 'African Christian phenomenon'. Daneel logically and systematically summarizes the meaning of AICs as a 'call out' group with an intention to Africanize Christian worship in order to express themselves and solve their 'African needs' the 'African way' – through charismatic prayers. For example, the '12 Apostle Church' in South Africa is a replica of Daneel's description of AICs as recorded by BBC.²¹⁷ Daneel's definition is important because it reveals the indigenes' anger towards the patriarchal system and practices of the missionaries. Further, he exposes the aim and purpose of the formation of the AICs – to worship in the African way, which is significant to this study.

In the context of African Christianity, the AICs are churches established at the dawn of the twentieth century. These AICs include churches that came from mission churches and those independently formed and headed by Africans.²¹⁸ Dawid Venter suggests that most AICs began in South Africa in 1884.²¹⁹ Similarly, it is imperative to understand that there is not just one universal reason for the rise of AICs, as there are diverse geographical settings with their own peculiar strands, which Anderson also confirms.²²⁰

The twentieth century was characterized by the establishment and growth of African Christianity, and this phenomenon speedily produced multiple indigenous churches and prayer groups in Africa, leading to phenomenal growth, especially in

²¹⁷ BBC, Clip 8431, <http://www.bbc.co.uk/learningzone/clips/charismatic-prayer-and-worship-in-south-frica/8431.html> (Accessed on 15th, July 2014)

²¹⁸ Anderson, *African Reformation*, pp. 10-13.

²¹⁹ Dawid Venter 'Concepts and Theories in the Study of African Independent Churches', in D. Venter (ed.), *Engaging Modernity: Methods and Cases for Studying African Independent Churches in South Africa*, London, Praeger, 2004, p. 13.

²²⁰ Anderson, *African Reformation*, p. 23.

Sub-Saharan Africa.²²¹ Anderson also confirms this explosive growth.²²² One of the contributing factors towards the speedy growth and expansion of Christianity throughout Africa was the African Initiated Churches (AICs), a non-western phenomenon.²²³

Daneel's description of the AICs gives a fundamental understanding of both the cause of and reason for the new movement. With this in view, Adogame explains that the formation of the AICs had a remarkable impact on Christianity in Africa as a whole.²²⁴ The African initiative has been identified by terms such as: African Independent Churches, African Indigenous Churches, African Initiated Churches, and/or African Instituted Churches, with the acronym AICs standing for each of these names.²²⁵

Consequently, the AICs began to emerge in the African religious frontier in the 1920s and 1930s, and constituted a major strand of African Christian demography.²²⁶ Statistics reveal that the growth of AICs was concentrated mainly in Western, Central and Southern Africa. Further, by 1970 there were over 760 different denominations registered with the government, and according to David Barrett this figure increased with each subsequent year.²²⁷ Christian Baeta also confirms that the unregistered bodies were more numerous than registered denominations; thus, South Africa alone

²²¹<http://irr.org/african-indigenous-churches-chapter-one>

²²² Anderson, *African Reformation*, p. 10.

²²³ Anderson, *African Reformation*, p. 10.

²²⁴ Afeosemime Adogame, *Celestial Church of Christ: The politics of cultural identity in a West African Prophetic-Charismatic Movement*, Frankfurt am Main: Peter Verlag, 1999, p. 1.

²²⁵ Anderson, *African Reformation*, p. 4.

²²⁶ John S. Pobee, 'African Instituted (Independent) Churches', in *Dictionary of the Ecumenical Movement*, Revised Edition, Geneva, World Council of Churches 2002, p. 1.

²²⁷ David Barrett, *Schism and Renewal in Africa*, London, OUP, 1968, p. 78.

had an estimated 5,000 Indigenous Churches, representing 30% - 40% of the total black population.²²⁸

These churches contributed to the growth of Christianity throughout Africa in the twentieth century.²²⁹ However, the various AICs differ in their modes of operation and values, which indeed give each of them a unique identity.²³⁰ Thus, AICs are often categorized by shared features such as denominational or traditional names.²³¹ Nonetheless, these AICs' factions have their own uniqueness.²³² Therefore, to have a clearer understanding of the AICs and their various worship features and significance, it would be of interest to explore some of the various nomenclatures of the AICs.²³³ What is AICs' categorisation?

²²⁸ Christian G. Baëta, *Prophetism in Ghana*, London, SCM, 1961, p. 1.

²²⁹ Anderson, *African Reformation*, pp. 23-27.

²³⁰ Anderson, *African Reformation*, pp. 23-24.

²³¹ Lowell K. Handy, *Psalms 29 through Time and Tradition*, Eugene, OR; Pickwick, 2009, pp. 127-128.

²³² Deji Ayeboyan & Ademola Ishola, 'African Indigenous Churches: Some Problems of Terminology', *Resource for Investigating Today's Competing Religious Claims*, Chapter 1, 1997. See also <http://irr.org/african-indigenous-churches-chapter-one>.

²³³ Adogame, Gerloff & Hock, *Christianity in Africa and the Africa Diaspora*, pp. 68-69.

2.5.3.2 AICs' Categorisation

This section explores just a few of AICs' classifications. Because of space limits, I will briefly mention some nomenclatures of the AICs that are relevant to this study, and their common worship features will be summarised in the 'worship Concept' section. Though overlaps exist amongst AIC classification, the aim of this section is to highlight the various worship features of AICs, their significance to Africans and contributions to the global Pentecostal worship phenomenon.

2.5.3.2.1 Separatist

This group of AICs are called separatist because they were formed through a multiplicity of schismatic processes within Western mission Churches, which Geoffrey Parrinder describes as the 'sects which have split away from or sprung up in relative independence of the older mission churches'.²³⁴ It should be noted however that most of the indigenous Church founders did not agree with the use of the term 'separatist', which they believed had negative connotations. Moreover, not all Indigenous Churches broke away from the Mission Church. As such, in response to the accusation of the AICs being separatist, Archbishop N.H. Ngada writes:

The criteria for grouping us together and generalising about us are often external to our belief and practices. And finally there is the handicap of historical conflicts between the so-called traditional Churches and ourselves. Because most of our members are converts from these Churches and because sometimes whole congregations have come over to our Churches, we are labelled 'sect' or 'cult' and described as 'separatist', 'nativistic' or 'syncretistic'. There is still some tension between ourselves and the Churches from which our members

²³⁴ Uzoho, V.N., *Women in African Independent Churches*, Owerri, Concave Publishers, 2000, p. 21. Also see 'The Phenomenal Growth of Pentecostalism in the Contemporary Nigerian Society: A Challenge to Mainline Churches', *Mediterranean Journal of Social Sciences*, vol 5, no. 6, 2014, p. 395.

came because these Churches obviously do not want to lose their members to us.²³⁵

In support of Archbishop Ngada's response, this study agrees that Ngada's explanation is based upon the derogative names given to the AICs by the missionaries, who believed that they were evil rebels. Examples of such derogative names were cults, messianic, syncretist or sects, which Anderson also confirms.²³⁶ Ngada's response explains how shocked the missionaries were to discover that the AICs could attract their members through their prophetic and healing gifts. More so, he stresses that as the missionaries were losing their religious hegemony, they devised 'scandalous and derogatory means' to 'hit back' at the AICs. The 'swollen membership' of AICs became a threat to the missionaries as they could not understand the rationale of the growth. Thus, the AICs' categorisation is significant to this study because it analyses the African worship features and phenomenon, as the AICs were categorized according to their belief, culture and practices.

²³⁵'Speaking for ourselves: Members of African Independent Churches report on their pilot study of the history and theology of their churches', Institute for Contextual Theology, 1985, Ngada. N.H., p. 5

²³⁶ Anderson, *African Reformation*, pp. 10-11.

2.5.3.2.2 Ethiopianism

Some authors have erroneously described some Indigenous Churches as Ethiopian sects because they are seen as being politically instigated.²³⁷ Thus, Ethiopianism signifies indigenous initiatives with no foreign country support whatsoever when they proceed with the quasi-nationalist initiative of Psalm 68:31: 'Let Ethiopia hasten to stretch her hands to God'.²³⁸

The quasi-nationalist initiative was a 'strategy of indigenization' developed in reaction to the Western missionaries' authoritarianism by Henry Venn and Rufus Anderson. Its three self-principles;- self-governing, self-financing and self-reproducing - were developed in order to empower indigenous Church's growth and planting.²³⁹ Thus, these principles was applied by the AICs which enabled them to be independent of foreign influence and control.²⁴⁰ Henry Venn played a major role in empowering the young AIC teachers and pastors by not only identifying the problems but providing lasting solutions to the problems discovered. His words were:

It has been our constant aim and prayer that we might be enabled to train up a body of Native teachers to whom we may turn over the pastoral charge of those of your countrymen who have embraced the Gospel of Christ He further told the teachers that they were those upon whom the hopes of an African church are fixed.²⁴¹

²³⁷ Marthinus L Daneel, *Zionism and Faith-Healing in Rhodesia: Aspects of African Independent Churches*, Leiden, Africa-Studiecentrum, 1970), p.10.

²³⁸ Emmanuel Ayankanmi Ayandele, *The Missionary Impact on Modern Nigeria; 1842-1914: A Political Analysis*, London, Longman, 1966, p. 177.

²³⁹ Don Fanning, 'Church Planting Movements', *Trends and Issues in Missions Center*, (paper 6, 2009), p. 2. Also see- http://digitalcommons.liberty.edu/cgm_missions/6

²⁴⁰ Anderson, *African Reformation*, pp. 10-11.

²⁴¹ Wilbert Shank, *Henry Venn: Missionary Statesman*, Ibadan, Day Star Press, 1983, p. 31 Also see <http://irr.org/african-indigenous-churches-chapter-two>.

This movement was made up mostly of blacks from the Diaspora and freed-slaves. Several churches in South and West Africa brokeaway from the Mission Churches due to the missionaries' religious hegemony. For example, both the African Church in Nigeria established by J. K. Coker and the Tembu Church founded by a Wesleyan minister Nehemiah Tile in South Africa opposed the unholy treatment given to Bishop Johnson by the Anglican missionaries.²⁴² Part of their refutation of European leadership and religious hegemony was owing to the installation of Chief Ngagelizwe as the spiritual and political head of the Church, who was intended to be an embodiment of the Queen and the Anglican Church of England.²⁴³

The Secessionist group in Nigeria has elements that can be paralleled with those of Ethiopianism. This is demonstrated by the Yoruba worshippers' rejection of the Baptist Mission in sympathy with Rev. Ladejo Stone in March 1888, by politically instigating opposition to the American missionary leadership.²⁴⁴ Similarly, the Anglican Mission leadership were politically opposed by the Secessionist group which emerged from both St. Paul's (Breadfruit Street) and St. Jude's (Ebute-Metta) Churches.²⁴⁵

This group is important to this study in that it explains how some mission Churches became indigenous African Churches through the battle of leadership and liturgical change to emerge as African Pentecostalist ones with a distinctive African style of worship that transformed other mission churches' worship style.

²⁴²S. A Dada, *J. K. Coker, Father of African Independent Church*, Ibadan, AOWA Printers & Publishers, 1986, p. 3.

²⁴³Sundkler, *Bantu Prophets in South Africa*, London, OUP, 1961, p. 38.

²⁴⁴Travis Collins, *Baptist Missions of Nigeria*, Ibadan, Baptist Press, 1995, p. 56.

²⁴⁵Dada, *J. K. Coker, Father of African Independent Church*, p. 3.

2.5.3.2.3 Zionist

According to Daneel, the Zionists are mainly African charismatic Churches which grew up in South Africa in the early twentieth century.²⁴⁶ Some churches in Zimbabwe and South Africa, such as the Zion Christian Church of Engenas Lekganyane and the Zionist Apostolic Church, fall into this group.²⁴⁷ Further, in support of Daneel, Anderson added that the Zionist movements are Pentecostal as well as prophetic in nature and operation,²⁴⁸ although Anderson explains that the Zionist Apostolic Church had some foreign connections.²⁴⁹

Moreover, the Aladura was incorporated into this group by the World Council of Churches at Kitwe in 1962.²⁵⁰ The reasons for their inclusion are based on the following facts: the Aladura believe in the work of the Holy Spirit, and they possess the prophetic and healing gift (Power), the efficacy of prayers and the Africanisation of Christianity.²⁵¹ Similarly, Adogame and Lizo confirm some common features associated with Zionists such as the wearing of white robes, 'bare feetism', staff of office and Old Testament symbolism,²⁵² which are also associated with the Aladura (See 2.5.3.2).

²⁴⁶ Adogame, *Lizo, Zionists, Aladura and Roho: African Instituted Churches*, pp. 316

²⁴⁷ Daneel, *Zionism and Faith-Healing in Rhodesia*, p. 11.

²⁴⁸ Anderson, *African Reformation*, pp. 93-102.

²⁴⁹ Anderson, *African Reformation*, pp. 94-95.

²⁵⁰ Deji Ayeboyin & S. Ademola Ishola, 'African Indigenous Churches; Some Problems of Terminology', *Resource for Investigating Today's Competing Religious Claims*, Chapter 1, 1997. See also <http://irr.org/african-indigenous-churches-chapter-one>. (Accessed on May 6th, 2014)

²⁵¹ Ayeboyin & Ishol, 'African Indigenous Churches: Some Problems of Terminology', *Resource For Investigating Today's Competing Religious Claims*, Chapter 1, 1997. See also <http://irr.org/african-indigenous-churches-chapter-one>. (Accessed on May 6th, 2014).

²⁵² Adogame, Lizo, 'Zionists, Aladura and Roho', p. 316.

2.5.3.2.4 Spiritual and Prophetic Movements

This group is charismatic and most of the Indigenous Churches identify themselves with this group. It is significantly present in Nigeria, especially amongst the Yoruba charismatic leaders who call their Churches '*Ijo Emi*', while Akans of Ghana call theirs *Sunsom Sore*.²⁵³

The descriptions are intended to affirm the Indigenous Churches' involvement in diverse workings of the spirit. This affirmation, according to Baeta, 'is meant to invoke the Holy Spirit of God or is to be interpreted as a sign of His descent upon the worshippers'.²⁵⁴ While some African scholars describe these churches as 'Prophetic-Healing Movements',²⁵⁵ Adogame, Roswith Gerloff and Klaus Hock confirm that virtually all AICs focus on the charismatic personality of a prophet and as such place a large emphasis on visions and prophecies.²⁵⁶ However, the description of this category will enable this study to explore and analyse the spirituality of the African worship phenomenon and to determine the extent to which these charismatic and prophetic features have influenced global Christian worship.

2.5.3.2.5 Praying Churches and the Aladura Movement

Most of the Zionist features are present within this group. The Aladura (Praying Church) played a very symbolic and dynamic part in the formation of the AICs, and it is valued most by Nigerians, especially the Yoruba Indigenous Church leaders,

²⁵³ Ayeboyin & Ishola, '*African Indigenous Churches*;

²⁵⁴ Christian G Baeta, *Prophetism in Ghana*, London, SCM, 1961, p. 1.

²⁵⁵ Anderson, *African Reformation*, pp. 95-102.

²⁵⁶ Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora; The Appropriation of a Scattered Heritage*, Continuum International, 2011, pp. 100-102

because of the praying and prophetic power that members exhibit.²⁵⁷ The Aladura began in Nigeria, amongst the Yoruba.²⁵⁸ Likewise in Ghana, specifically with the Akans, the Aladura are known as *MpaeboKuo* (praying groups). Examples of AICs within this group are Christ Apostolic, Cherubim and Seraphim and the Celestial Church of Christ; Deji Ayebigin and Adimola Ishola argue that the Cherubim and Seraphim (C&S) Movement is the largest of this group.²⁵⁹ The astonishing aspect of the C&S Movement is that it was started as a prayer group by Moses Orimolade in Lagos, Nigeria in 1925.²⁶⁰ Similarly, Harold Turner explains that the Aladura movement believes and possesses a strong faith in the Holy Bible, the baptism of the Holy Spirit and Jesus Christ as the means of receiving salvation.²⁶¹

While the AICs have distinct characteristics that differentiate them from the mission churches, they share some basic characteristics, belief and practices, though they differ in terms of practices. Some are noted for wearing white garments while others are not, and those that wear them link their practice to replicating what the angels wear.²⁶² Nevertheless, the AICs have a strong faith in God and as such believe in practical Christianity in terms of prayer and worship. The unique worship features of the aforementioned AICs' categorisation reflect their dynamic worship concept. Therefore, it is possible to suggest here that the British-African Megachurches'

²⁵⁷Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora*, pp.127-130.

²⁵⁸David Adamo, *Reading and Interpreting the Bible in African Indigenous Churches*, Eugene, Wipf & Stock, 2001, p.23.

²⁵⁹Deji Ayebigin & Adimola Ishola, *African Independent Churches*, Lagos, Greater Heights Publications, 1997, p. 81.

²⁶⁰ Robert Hood, *Must God remain Greek? Afro cultures and God-talk*, Minneapolis, U.S.A., Fortress Press, 1990, pp. 20-22. Also see <http://readtiger.com/wkp/en/User:Mo0086681285/test>.

²⁶¹ Harold W. Turner, *African Independent Church II. The Life and Faith of the Church of the Lord (Aladura)*, Oxford, The Clarendon Press, 1967, pp. 29-30.

²⁶² Adamo, *Reading and Interpreting the Bible in African Indigenous Churches*, p. 23.

worship practices could be traced to the AICs' worship practices. What are the beliefs and practices of the AICs?

2.5.3.3 Beliefs, Culture and Practice

The AICs hold God as their central belief, which affects all their interactions and worship practices.²⁶³ As such, their spirituality advocates practices that apparently assist its members to be devoted and steadfast in their Christian faith and see Jesus as the saviour of mankind.²⁶⁴ The AICs' terminologies and doctrinal practices, such as their belief in the Holy Spirit, praying and healing gifts and faith in God, have made distinctive contributions to African Christianity in the areas of contextualization, enculturation and the presentation of the Gospel in an African context.²⁶⁵

Thus, James Amanze concludes that AICs combine the teachings and values of the Scripture with the African experience of human existence to form a unique concept of Christianity called African Christianity.²⁶⁶ John Pobee and other researchers confirm that most of the AICs are charismatic and apostolic in nature and approach; thus, they operate in the prophetic, healing and deliverance ministry as seen in AICs' categorisation. These churches revolve around solving problems and meeting attendees' needs.²⁶⁷

While the AICs were founded by Africans, the differences in their denominational rites and linguistics have made their classification complex.²⁶⁸ This

²⁶³ Peter Falk, *The growth of the church in Africa*, Zondervan Pub. House, 1979, pp. 458-459.

²⁶⁴ Falk, *The growth of the church in Africa*, p. 455

²⁶⁵ Kalu, *African Pentecostalism; An Introduction*, Oxford University Press, 2008, p. 65.

²⁶⁶ Amanze, *African Christianity in Botswana*, p. xiii.

²⁶⁷ John S. Pobee, 'African Instituted (Independent) Churches', in *Dictionary of the Ecumenical Movement*, Revised edition, Geneva, World Council of Churches, 2002, pp. 1-2

²⁶⁸ 'African Independent Churches', Patheos Library
<http://www.patheos.com/Library/African-Independent-Churches.html>.

complexity could be the result of the diverse cultural practices that exist in Africa, which Anderson suggests must have in some way made the AICs' worship become syncretistic.²⁶⁹ Nevertheless, I personally believe that the syncretic nature of the AICs, especially the Aladura, could be misconstrued if chauvinism and general assumptions are not clearly considered, because they worship within the parameters of the African cultural context so that they Africanise Christianity. There should be a clear understanding of what the culture is and what is actually 'paganic'. For example, while Anderson's suggestion of the existence of syncretic practices amongst the Aladura²⁷⁰ (especially amongst the C&S) is correct, there is however no conclusion that the practices were pagan, as the Gospel was practised within the core culture of the Yoruba people.

In respect of Africanising Christianity, while Obed Kealotswe asserts that the AICs are an extension of African culture,²⁷¹ the likes of Bengt Sundkler explain that the AICs are defenders of African traditional culture.²⁷² Although the arguments of Kealotswe and Sundkler are accepted, this study suggests that it is difficult to have an expressible worship outside one's cultural inclination, as culture influences the way we worship and the Gospel influences culture with regard to how worship 'should be done.' Therefore, I suggest here that Africans are not necessarily defenders of the African culture according to Sundkler, because that is what they are - Africans.

The AIC movement has presented a distinctive style of worship, and its appeal extends beyond the borders of Africa to the global stage. Thus, as asserted by Andrew

(Accessed on April 12th, 2014).

²⁶⁹ Anderson, *African Reformation*, pp. 10-13.

²⁷⁰ Anderson, *African Reformation*, pp. 210-213.

²⁷¹ Obed Kealotswe, *Acceptance and rejection: The traditional healer-prophet and his integration of healing methods*, Gaborone, University of Botswana Press, 2005, pp. 1-2.

²⁷² Bengt Sundkler, *Bantu Prophets in South Africa*, London, OUP, 1961, pp. 238-239.

Walls, African culture and the Gospel were at work to make God known and practicable among the Africans²⁷³ just as the Word was made Flesh amongst men to behold God's glory.²⁷⁴ Moreover, while Walls explains that the AICs demonstrate that Christianity is 'culturally infinitely translatable',²⁷⁵ Charles H. Kraft agrees that the Gospel of Christ 'can be incarnated' in any human culture.²⁷⁶ Hence, this is demonstrated by the manner²⁷⁷ in which the African worship concept is deeply rooted in African instinctive culture, in order to address the diverse needs of the people in the AICs.²⁷⁸

These various AIC denominations' worship practices were purely of African expression, which was compatible with the indigenes' way of life. Thus, Christianity was brought to life in African culture rather than in the missionaries' culture. AICs Africanized the Gospel message to suit the Africans' needs and way of life. Clearly, the African culture reveals that the Africans had an understanding of a Supreme Being: hence, the Christian 'practice of worship' was not strange to them as they were religious people who worshipped various deities.

Nonetheless, the Africans' conversion to Christianity did not take away their emotion, passion, dynamism and holistic approach and worship practices. Rather, the Africans are still caught up in that vibrant communal culture of worship, as seen in

²⁷³ Andrew Walls, 'The Gospel as prisoner and liberator of culture' in *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, N.Y, Orbis Books, 1996, pp. 3-15. Also see Andrew Walls, 'The Gospel as prisoner and liberator of culture', *Missionalia*, vol.10. no.3, November 1982, p. 97.

²⁷⁴ John 1:14; 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth'.

²⁷⁵ Walls, 'The Gospel as prisoner and liberator of culture' in *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, N.Y, Orbis Books, 1996, pp. 3-15. See also 'The Gospel as prisoner and liberator of culture', pp. 93-105.

²⁷⁶ Charles H. Kraft, *Appropriate Christianity*, William Carey Library, 2005, p. 187.

²⁷⁷ By manner here, I strictly mean the biblical approach used though Africanised.

²⁷⁸ Humphrey Akogyeram, 'AICs and the Ministry of the Holy Spirit', *Journal of African Instituted Church Theology*, vol. II. No. 1, 2006, p. 5.

British-African Megachurches. Despite the phenomenal cultural changes, Africans remain dynamic worshippers in today's contemporary Christianity, which this study seeks to explore. What is African worship then, and what are its features?

2.5.3.4 African Worship

This section explores African worship features and concepts. The intention here is to highlight the features of the AICs' worship concept, especially the C&S, and how significantly these features have influenced the global Pentecostal worship phenomenon.

2.5.3.4.1 African Worship Concept

The African worship concept is wide and not uniform in practice, as culture differs in Africa, and these differences shape the context of the African worship style. In the light of this, culture to a very large extent dictates how people worship and exercise their faith. African worship is essentially dynamic and comprises or integrates the whole existentiality of human creation.²⁷⁹ Thus, Mbiti explains that worship is a process in which man seeks God's presence.²⁸⁰ Supporting Dickson Bota's and Mbiti's arguments, worship in the African context means the human body and consciousness responding to express gratitude to God and, most intriguingly, the AICs' worship is characterized by a free mode of worship - the participation of all attendees.

However, it is imperative to note here that the Africans are people who indeed delight in emotional, passionate and expressive forms of worship. Thus, in contrast to

²⁷⁹Dickson Bota, 'A Case Study About Worship In African Context', *The Great Mind of Dickson Bota*, (August 5, 2010)
<http://theostellas.blogspot.co.uk/2010/08/case-study-about-worship-in-african.html>.
(Accessed on June 3rd, 2014).

²⁸⁰Mbiti, *Concepts of God in Africa*, London S P C K, 1970, p. 179.

the mission churches' stereotypic and formalized written liturgies, the AICs organized a more unstructured, captivating and inspiring form of worship that gets members or attendees actively and passionately involved in the entire service.²⁸¹

The subject of this study, *African Pentecostal Megachurches and Postmodern Worship*, is concerned with the metamorphosis of the African Christianity worship concept and how it has become a global contemporary worship phenomenon, despite the challenges and influence of Western or postmodern culture. For this reason, throughout this study I will explore the African worship features of the Aladura Church, with reference to the Cherubim and Seraphim (C&S) Church, to explain how these features have metamorphosed into global Christian worship features, because the C&S is diversely rich in African worship, and most Pentecostal worship styles and concepts stem from it.

The C&S Church's dynamic worship features involve both Pentecostal (speaking in tongues) and Charismatic gifting (prophetic, healing, miracle working, efficacy of prayer, faith, etc.) practices.²⁸² Apart from the vibrant nature of the C&S's worship phenomenon, it is noted to be highly influenced by the Yoruba culture: jubilant spontaneity and the use of indigenous musical instruments, for example, such as the talking drum and the African gong.²⁸³ The African drum is assumed to communicate (talk), and its language is an element and vital part of the culture,²⁸⁴ hence the heavy drumming in worship services²⁸⁵ and on most African occasions, for example, such as

²⁸¹Emmanuel Ayankanmi Ayandele, 'The Aladura among the Yoruba: A Challenge to the "Orthodox" Churches,' in Kalu, (ed.) *Christianity in West Africa: The Nigerian Story*, pp. 387-389.

²⁸²Kofi Johnson, 'Aladura: The Search for Authenticity: An Impetus for African Christianity', *AJPS*, vol. 14, no.1, 2011, p.150.

²⁸³Johnson, 'Aladura', p. 151.

²⁸⁴Muchimba, *Liberating the African Soul*, p. 64

²⁸⁵Kofi Appiah-Kubi, Sergio Torres, 'African theology en route': *Papers from the Pan African Conference of Third World Theologians, December 17-23, 1977*, Accra, Ghana, Orbis Books, 1979, p. 124.

christenings, marriages or burials.²⁸⁶ Similarly, other features of the C&S worship style include bell ringing and bell percussion, clapping, dancing, chanting, stamping of feet, charismatic worship, prophetic preaching and Biblical text expositions.²⁸⁷ Though there is not space here to discuss each of these features, however, they are all embedded in African culture as means of both bodily and vocal expression.²⁸⁸ Evidently, during my research, these features were strongly apparent in today's British African Pentecostal Megachurches.²⁸⁹ It is important to note here that all these features were at one time denounced and termed demonic by Western Christianity.²⁹⁰ Thus, one of the significances of this study is that it investigates whether the African worship concept has influenced global Pentecostalism.²⁹¹

The songs are indigenous and use traditional lyrics, which are mostly evocative and sometimes spontaneous. Most of the songs communicate inspirational messages and prayers that minister to the Sundries' needs;²⁹² Solomon Zvanaka confirms that C&S worship is lively and energetic with the spontaneous movement of the Holy Spirit, which at most times is accompanied by victorious shouts or chants of halleluiah.²⁹³ Hymnals, which were learned from mission Christianity but sung in an African style, became another feature of the worship. Turner further explains that the worship involves prophetic declarations, prayer, healing and deliverance.²⁹⁴ In submission of

²⁸⁶Muchimba, *Liberating the African Soul*, p. 65.

²⁸⁷Deji Ayegboyin, 'Ghana Bulletin of Theology', New Series, vol. 1 July, 2006, pp. 48-50.

²⁸⁸Muchimba, *Liberating the African Soul*, pp. 65-78.

²⁸⁹Result from the qualitative analysis, especially from the participation observation and focus groups

²⁹⁰Muchimba, *Liberating the African Soul*, p. 72

²⁹¹This also includes the British-African Megachurches.

²⁹²Appiah-Kubi, 'Kofi, Sergio Torres, 'African theology en route': papers from the Pan African Conference of Third World Theologians, December 17-23, 1977, Accra, Ghana, (Maryknoll, NY: Orbis Books, 1979), pp. 123-124

²⁹³Solomon Zvanaka, "American Independent Churches in Context," *Missiology: An International Review*. (vol., xxv, no.1 [1997]).

²⁹⁴Kofi Johnson, 'Aladura': 'The Search for Authenticity: An Impetus for African Christianity', (AJPS 14:1 (2011), pp. 149-165), p. 151. Also see. H.W. Turner, *History of an African Independent Church*. (Oxford, Oxford Press, 1967), p. 33.

Turner's argument, I describe the AICs worship style as Pente-charismatic.²⁹⁵ The AICs worship style also influenced how most Pentecostal Churches, including Megachurches in Nigeria worship. Is worship all about clapping, dancing or drumming?

2.5.3.5 A Brief Comment on Worship

Throughout human history, wherever people have existed, worship practices have also been found. Worship is one of the great imperatives of human life. However, in today's contemporary evangelical culture, worship seems to be practically synonymous with large crowd corporate singing services.

But in the real sense of worship, for Pentecostals, worship is not all about an aesthetic enjoyment of expression. For this reason, this section will briefly offer a definition of biblical worship and discuss some distinctive biblical worship expressions in order to gain a biblical understanding of the British-African Pentecostal Megachurches worship expressions and understand the difference between worship and worship expressions.

Worship plays significant role in the lives of all Christian groups – for example, the Pentecostal churches, Anglican, Roman Catholic, and even the British African Black Pentecostal Megachurches. Their expression of worship sometimes seems to define their distinctiveness. In light of this, worship has become a topic of serious debate as well as a focus of denominational differences.

²⁹⁵ By Pente-charismatic, I mean that AICs were both Pentecostal and Charismatic in practice because of their African dynamic expression in worship. The AICs worship consists of healing, prayers prophecy, and at the same time preaching the word with biblical text and evidence of speaking in tongues. See Candy Gunther Brown, *Global Pentecostal and Charismatic Healing*, (New York, NY; Oxford University Press, 2011), pp.236-240.

Worship is a crucial and fundamental element of the Christian faith, and Christians believe that worship is something which God Himself demands. To worship means to give honour, homage, reverence, respect, adoration, praise, or glory to God. Therefore, true worship for Pentecostals is expressed through our lifestyle and practices to fulfil God's plan and purpose. I then add here that worship is beyond the physical expression; the internal must match the external to produce true worship or else it is in danger of becoming an empty ritual.

Likewise, Tozer states that worship:

"is to feel in your heart and express in some appropriate manner a humbling but delightful sense of admiring awe and astonished wonder and overpowering love in the presence of that most ancient Mystery, that Majesty which philosophers call the First Cause, but which we call Our Father Which Art in Heaven."²⁹⁶

I agree with Tozer's definition because worship is of the heart, and suggest that worship originates from the heart to serve a purpose, God. However, the 'appropriate manner' Tozer talks about could mean the various worship expressions exhibited that speaks of God. Hence, our worship to God should produce an expression of reverence and servitude. For example, obedience, thanksgiving, preaching, ministering to the poor, Holy Communion, prayer, singing and so on. Don E. Saliers also confirms by saying man's authentic response to God in worship is characterized by wholehearted attentiveness, utterances or enactment. "

The expressions or enactment of worship could vary with denomination depending on their general practice and culture. However, these expressions,

²⁹⁶ David. J. Fant, A. W. Tozer (Harrisburg, PA: Christian Publications, 1964), p. 90.

especially the ones mentioned in this study are biblical. Examples of some biblical acts of worship are dancing (Exodus 15:20) , shouts of joy (Psalm 27:6), singing praises (Psalm 47:6), kneel and bow (Psalm 95:6) , make music, sing to Him a new song; play skilfully, and shout for joy.” (Psalm 33:2-3), lift up my hands.” (Psalm 63:4) , speaking (Psalm 34:1), standing (Psalm 119:120) , clapping (Psalm 47:1) , Prayer (1Tim.2:1), giving (Phil.4:18),.

Worship in British African Pentecostal Megachurches typically demonstrates most if not all of these worship expressions. When I discuss worship in this thesis, therefore, I have in mind the external as well as the internal factors – what people do physically in a worship service as well as their spiritual and emotional response (which is of course rather more difficult to assess through observation).

These AICs had features of Pentecostalism, which had already began in other parts of the world but was well pronounced in the US because of the Azusa Street. Revival. The transmigration and African Immigration to the US was a means of the African slaves going along with their dynamic African worship features, which I believe stirred up the Pentecostal spirit, which we will explore in the next chapter. What is Pentecostalism?

Chapter 3

Pentecostalism, Transmigration and African Immigration to the UK and USA

3.1 Global Pentecostalism

This section will explore Pentecostalism in the context of its formation, its early forms of operation, expression and spirituality, belief and practices. I will also discuss William Seymour's background and his role in the Azusa Street revival. In addition, I will explore transmigration and African immigration to the UK and the USA, and the possible effects and influences of this transmigration and African immigration on the African worship concept and the host nations.

Due to word count constraint, I will only focus on the Azusa Street Revival, and on why the Azusa Street Revival is regarded as the centre of Pentecostalism despite other initial outbreaks of indigenous revival movements such as those in Chile, India, Wales and West Africa.

3.2 History/Origins/Categorization

Establishing a precise origin for the global Pentecostal movement can be difficult. However, while some scholars believe it began in the 'Upper Room' (Acts 2:1-4), others see the movement as an outcome of the great revivals of the eighteenth and nineteenth centuries.²⁹⁷ I strongly agree with Allan Anderson that the 'Day of Pentecost' is the distinctive proof of the origin of Pentecostalism.²⁹⁸

²⁹⁷

Olufunke Adeboye, "Pentecostal Challenges in Africa and Latin America: A Comparative Focus on Nigeria and Brazil" *Afrika Zamani*, Nos. 11 & 12, 2003 – 2004: (136 -159), p.138.

²⁹⁸Allan Anderson, 'The Origins, Growth and Significance of the Pentecostal Movements in the Third World', Paper given at a Postgraduate Seminar, University of Leeds, (November, 1997), p. 1.

Furthermore, another group of scholars emphasises that the Pentecostal movement began in America in the early twentieth century with the work of Charles Parham and William Seymour. While Parham is acknowledged as the pioneer of Pentecostalism among North American Whites,²⁹⁹ William Seymour is seen as the champion of the Pentecostal Movement among American Blacks because of the 1906 Azusa Street Revival in Los Angeles.

In addition, recent Pentecostal historiography emphasizes the black origins of the Pentecostal movement and recognizes Seymour as the key agent, rather than Parham, in the early days of Pentecostalism.³⁰⁰ Anderson likewise confirms Charles Fox Parham as the pioneer of theologically combining Spirit baptism and speaking in tongues to form a distinctive Pentecostal doctrine.³⁰¹ William D. Faupel confirms that the Azusa Street Revival attracted people from different parts of the Western world to encounter the baptism of the Holy Spirit at Azusa Street where Seymour ministered, and concludes that Azusa Street was the centre of Pentecostalism.³⁰²

Like many other scholars, Grant Wacker explains Pentecostals as a phenomenon of believing in and receiving baptism by the Holy Spirit after a post-conversion encounter with the manifestation of 'one or more of the nine spiritual gifts described in 1 Corinthians 12 and 14'.³⁰³ Thus, it is imperative to understand that the

²⁹⁹Especially people from Topeka, Kansas where he ministered saw Charles Parham as the founder.

³⁰⁰Leonard Lovett, 'Black Origins of the Pentecostal Movement' in V. Synan (ed.), *Aspects of Pentecostal-Charismatic Origins* (Plainfield, NJ: Logos Books International, 1975), pp. 125-140.

³⁰¹<http://www.ocms.ac.uk/docs/Allan%20Anderson%20lecture20041005.pdf>

³⁰² William D. Faupel, *The Everlasting Gospel: the significance of eschatology in the development of Pentecostal thought*. (Sheffield Academic Press, 1996), pp. 201-206.

³⁰³Grant Wacker, 'Searching for Eden with a Satellite Dish: Primitivism Pragmatism and the Pentecostal Character', in *Religion and American Culture*, David G. Hackett, ed. (New York and London: Routledge, 1995), p. 441.

Pentecostal movement is just a small part of Christianity, with evidence of renewal of life through the gifts of the Holy Spirit and baptism in the spirit.

Apart from the manifestation of gifts, the narrative testimonies³⁰⁴ of the early Pentecostals helped in establishing Pentecostalism. Testifying to this, Simon Chan says 'The strength of Pentecostal traditioning lies in its powerful narratives. Through their "testimonies" of God's great work Pentecostals have quite successfully spread their experience to the masses'.³⁰⁵ In support of Chan, the lack of adequate explanation could result in only surface understanding. Cecil Robeck likewise confirms that the leaders of the early Pentecostal movement were generally ecumenical in approach,³⁰⁶ which is believed to have aided the birth of global Pentecostalism.

Pentecostalism, therefore, is a form of Christianity that accentuates the work of the Holy Spirit through a direct encounter with God's presence during conversion, known as 'Baptism in the Spirit', which involves speaking in tongues. Pentecostalism is not a Church in itself, but a renewal movement that engulfs diverse churches or denominations in a flame of fire, as on the Day of Pentecost.³⁰⁷

And when the day of Pentecost was fully come, they were all with one accord in one place.² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts. 2:1-4).

³⁰⁴As those who experienced the power of God on the 'Day of Pentecost' went round explaining and telling the testimonies - Acts.2:1-47.

³⁰⁵Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield: Sheffield Academic Press, 2000), p. 20.

³⁰⁶Chan, *Pentecostal Theology and the Christian Spiritual Tradition*, p. 22.

³⁰⁷Acts 2:1-4.

The Scriptural verses above reveal that in the very beginning, when the Holy Spirit came upon the apostles as Jesus promised, it began with the 'lowly and rejected' ones of society in Jesus' day. Similarly, in the middle of the nineteenth century, Pentecostalism again began with the Holiness revival amongst the 'lowly, rejected and segregated black people'.³⁰⁸ Melvin E. Dieter explains this phenomenon as both a social and theological disgruntlement that arose in lower and middle-class people who felt isolated within the community because they were black.³⁰⁹ Although the historiography of Pentecostalism is multidimensional, Pentecostal writers were more interested in the documentation of God's workings through the Holy Spirit, rather than personality and natural stances: Wacker describes the writers as 'apologetic and largely ahistorical'.³¹⁰

Over the years, Pentecostalism has seen a massive explosion worldwide. David Martin confirms that Pentecostalism has had the largest global shift in religious marketplace over the last forty years.³¹¹ Supporting Martin, David B. Barrett and Todd M. Johnson assert that Pentecostalism is rapidly expanding and has become a worldwide phenomenon with statistics of 300-570 million followers globally in 2004.³¹²

Furthermore, during these years there have been diverse waves of Pentecostal activity, such as the shift from classical or traditional Pentecostalism to

³⁰⁸ Allan Anderson H. and Walter Hollenweger J., (eds.), *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, (England, Sheffield Academic Press, 1999), p. 41.

³⁰⁹ Melvin Easterday Dieter, *The Holiness Revival of the Nineteenth Century* (Layham, Maryland and London: Scarecrow Press Inc., 1996), pp. 199-200.

³¹⁰ Stephen J. Randall, 'Assessing the Roots of Pentecostalism, A Historiographic Essay' <http://are.as.wvu.edu/pentroot.htm>.

³¹¹ Donald Miller and Tetsunao Yamamori, *Global Pentecostalism: The new face of Christian social engagement* (Berkeley: University of California Press, 2007), p. 18.

³¹² Allan Anderson, 'The Origins of Pentecostalism and its Global Spread in the Early Twentieth century'; Lecture for the Oxford Centre for Mission Studies, (5 October 2004), p. 1.

a new Pentecostal experience known as 'neo-Pentecostalism'.³¹³ However, whether 'classical' or 'neo-Pentecostalism', Pentecostal Christianity has a common characteristic that binds it. Donald Miller and Tetsunao Yamamori, maintain that while making a number of sweeping generalizations, it is important to know that Pentecostalism is not a uniform phenomenon.³¹⁴

Like any social movement, the Pentecostal movement has many different variations,³¹⁵ which many scholars and the likes of Truman Bradley agree that these branded Pentecostals share similar features to an extent and are characterized by a new life experience after personal conversion: glossolalia, pneumatic gifts, charismata, and diverse miracles. Bradley sees Pentecostalism as a 20th-21st century worldwide Christian evangelistic movement, emphasizing and prioritizing the experiential, astounding sign of the baptism of the Holy Spirit by speaking in tongues (glossolalia).³¹⁶ In the same vein, Allan Anderson says the key distinctive difference between the Pentecostals and other Christian denominations is the phenomenon of the baptism in the Holy Spirit.³¹⁷ How are the Pentecostals categorized?

According to Peter Wagner, 'In all of human history, no other non-political, non-militaristic, voluntary human movement has grown as rapidly as the Pentecostal-charismatic movement in the last twenty-five years'.³¹⁸ Thus, understanding Pentecostalism requires knowing what Pentecostal comprises.³¹⁹ Miller and Yamamori

³¹³David Martin, *Pentecostalism: The World their Parish* (Oxford: Blackwell Publishers, 2002), p. 16-17.

³¹⁴Donald Miller and Tetsunao Yamamori, *Global Pentecostalism*, pp. 17 - 19.

³¹⁵Donald Miller and Tetsunao Yamamori, *Global Pentecostalism*, p. 19.

³¹⁶Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 96.

³¹⁷Allan Anderson, *Bazalwane: African Pentecostals in South Africa*. (Pretoria: Unisa Press, 1992), p. 2.

³¹⁸Vincent Synan, *The Holiness-Pentecostal Tradition*, (Grand Rapids: Eerdmans, 1997), p. 6.

³¹⁹By this, I mean without having a clearer understanding of what Pentecostal stands for, it might be difficult to understand or explain Pentecostalism in context. In order to not to redefine Pentecostalism, I believe Pentecost and Pentecostal should be properly understood in context to avoid wrong

and others agree that Pentecostals are divided into three major types: 1) Classical Pentecostalism, 2) Charismatic renewal, and 3) Third Wave or Neo-Pentecostalism (Signs and Wonders).³²⁰ David Barrett defines the Pentecostals as:

The 20th-Century renewal in the Holy Spirit [is] one single cohesive movement into which a vast proliferation of all kinds of individuals and communities have been drawn in a whole range of different circumstances of a period of 250 years. Whether termed Pentecostals, charismatics, or third-wavers, they share a single basic experience.³²¹

Thus, using Barrett's definition, I will briefly explore the 'vast proliferation' of the various communities that make up the Pentecostal movement.

3.2.1 Classical Pentecostals

The formation of Classical Pentecostalism developed from the late 19th-century Holiness Movement in the United States and the Holiness preacher Charles Fox Parham in 1901, when he told his Topeka congregation that speaking in tongues was objective evidence of baptism by the Holy Spirit. However, the birth of Pentecostalism in the early twentieth century was not only owing to the Holiness background, for 'holiness codes' were part and parcel of Evangelical culture.³²² Thus, Classical Pentecostalism upholds the doctrine of the work and ministry of the Holy Spirit, and the evidence of having received the baptism of the Holy Spirit is speaking in other tongues; Rodman Williams also explains that, apart from salvation, the Holy

categorisation, which might affect the definition of Pentecostalism because of the mass explosion of emerging churches.

³²⁰ Miller and Yamamori, *Global Pentecostalism*, p. 25-28.

³²¹ Stanley Burgess, et al., *Dictionary of Pentecostal and Charismatic Movements*, (Grand Rapids: Zondervan, 1988), p. 818.

³²² Grant Wacker, *Heaven Below*, (Cambridge: Harvard University Press, 2001), p. 129.

Spirit also equips people for ministry.³²³ The most well-known of these groups would probably be the Assemblies of God.³²⁴

3.2.2 Charismatic Movement

The Charismatic Renewal movement started in the middle of the twentieth century when the Pentecostal doctrines had spread into the mainline Protestant and Catholic Churches as 'charismatic renewal' movements with the aim of renewing the historic churches. The aim of the Charismatic Movement was to share Spirit-baptism with fellow church members. According to Menzies, Charismatics tended to 'see their role as a revitalizing influence within their own tradition'.³²⁵ Though Charismatics believe in the doctrine of Tongues, less emphasis is placed on this doctrine. Thus, with the Charismatics, it is possible to receive the baptism of the Holy Spirit without the speaking of tongues.

3.2.3 Signs and Wonders or Neo-charismatic Movement

The Indigenous Pentecostal denomination is the second type of Pentecostalism and a conglomeration of more recent independently-formed churches, with a strong emphasis on charismatic gifting. This group has no relationship with foreign Pentecostals or North American Pentecostals. Miller and Yamamori who cite Paul Gifford's *Ghana's New Christianity*³²⁶, confirm this with the case of Winner Chapel in

³²³Rodman. J. Williams, 'Baptism in the Holy Spirit,' in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick Alexander (Grand Rapids, Michigan: Zondervan Publishing House, 1989), p. 46.

³²⁴Miller and Yamamori, *Global Pentecostalism*, p. 26.

³²⁵ W. William and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience*, (Grand Rapids: Zondervan, 2000), p. 31.

³²⁶Ghana's New Christianity is a book written by Paul Gifford, explaining Pentecostalism in a Globalising African Economy, where he empirically and uncompromisingly explains the trend of Pentecostalism in Africa by addressing the leaders and the style of messages. See Paul Gifford; *Ghana's New Christianity*, (Bloomington, Indiana; Indiana University Press 2004)

Nigeria, which began in 1983 and had by 2000 spread to thirty-eight African countries and by 2001 had the largest auditorium in the world, with a seating capacity of 50,400.³²⁷

Similarly, African-American Pentecostals were never integrated into the neo-Evangelical coalition and tend to associate either with the Third Wave, or with the black Church, more than with white Evangelicals.

3.2.4 Pentecostal Churches

According to Hollenweger,³²⁸ Pentecostal churches include Assemblies of God, Church of God in Christ, Church of God (Cleveland, TN), Four Square Gospel Church International, the mainline Churches who have been influenced by Pentecostalism through the Charismatic Movement, Neo-Pentecostal Churches spawned by the Charismatic Movement and other later revivals, and non-white indigenous churches, particularly in Africa, Asia, and the Caribbean.

However, these various Churches do not share the same structure, ecclesiastical leadership or doctrine but do share the same worldviews, which Jackie David Johns describes as being experientially God-centred, translational, holistic and systemic.³²⁹ Thus, Frank Macchia, a Pentecostal theologian, described Pentecostalism as 'a paradigm shift from an exclusive focus on holiness to an outward thrust that involved a dynamic filling and empowering for global witness'.³³⁰ However,

³²⁷ Miller and Yamamori, *Global Pentecostalism*, p. 26. Also see Paul Gifford, *Ghana's New Christianity, New Edition: Pentecostalism in a Globalising African Economy* (Indiana University Press; New edition, 2004), p. 56.

³²⁸ Walter J. Hollenweger, *Pentecostalism. Origins and Developments Worldwide* (Peabody, MA: Hendrickson Publishers, 1997)

³²⁹ Jackie David Johns, 'Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis'. in M.W. Dempster, B.D. Klaus, and D. Petersen (eds). *The Globalization of Pentecostalism*. (Regnum Books [in association with Paternoster Publishing] Carlisle, CA 1999), pp. 70-84.

³³⁰ Frank D. Macchia, 'The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology' in M.W. Dempster, B.D. Klaus, and D. Petersen (eds). *The Globalization of Pentecostalism*. (Regnum Books [in association with Paternoster Publishing] Carlisle, CA 1999), p. 16.

in view of Macchia's statement, it is believed that the emergent groups working alongside the original (Classic) Pentecostals caused a significant paradigm shift that gives Pentecostals and Pentecostalism a new face in contemporary culture.

It would be proper to discuss the Azusa Street Revival which this study takes as the starting point of Pentecostalism. However, the Azusa Street Revival cannot be discussed without mentioning William Seymour, who I regard as the 'Fire Starter' of what I call the 'Pentecostal Blaze'.

3.3 William Seymour's Background

William Seymour, born on Monday 2nd of May 1870, was son to Simon and Phillis Seymour of Centerville, Louisiana, America.³³¹ These were slaves who settled in America along with their language and cultural precedents. Williams Seymour's parents were born into slavery and, according to Cecil Robeck, William's father was regarded as 'mulatto' (an offspring of interracial parents, light skinned), and his mother Phillis was of black origin, the daughter of Michel and Salaba.³³²

Robeck further explains that Phillis and her parents worked very hard as slaves on their master Adelard Carlin's plantation. Most of these immigrant slaves were from Africa and the Caribbean, with Catholic backgrounds. Although Abraham Lincoln proclaimed the 'end of slavery' on the 1st of January 1863, Seymour's family were still slaves.³³³ After the death of his father in 1891, Seymour left for Indianapolis where he

³³¹Robert Liardon, *The Azusa Street Revival; When the Fire Fell*, (Shippensburg: Destiny Image, 2006), p. 89

³³²Cecil Mel Robeck, *The Azusa Street: Mission and Revival*, (Nashville: Thomas Nelson, 2006), pp. 18-19.

³³³Robeck, *The Azusa Street: Mission and Revival*, pp. 19 -24.

did many odd-jobs for survival. While working in Indianapolis as a waiter, he was converted and joined the local Methodist-Episcopal Church.³³⁴

While in Houston, Seymour joined the Wesleyan Holiness movement and in 1905 met Charles Parham, the Apostolic Faith movement founder who became his teacher when he enrolled at Parham's Bethel Bible school. He received his lectures in the hallway as he was not permitted to sit in the classroom with the other white students. He grew up in a separatist, racist environment. Though nurtured in a Black American religious context with African spirituality, he went to Parham's Bethel Bible school in Topeka, where he was equipped with the 'baptism in the spirit' theology that gave him the strength to bring about the global revival called Pentecostalism.³³⁵ Consequently, most scholars recognise that William Seymour of the Azusa Street Revival is more important as the instigator of contemporary Pentecostalism than Charles Parham who taught him.³³⁶

3.3.1 The Azusa Street Genesis, Impact and Critics

William J. Seymour was invited by Mrs Julia W. Hutchins to be pastor of a small Church at 1604 East Ninth Street in Los Angeles on Thursday, February 22nd, 1906.³³⁷

Robeck explains that

Some have assumed that following Seymour's initial sermon at the mission, Mrs. Hutchins locked the door on him and refused him further access. That is probably not the case. Seymour

³³⁴Larry E. Martin, *The Life and Ministry of William J. Seymour: And a History of the Azusa Street Revival (The complete Azusa street library)*, (Joplin, Missouri, MO; Christian Life Books, 1999), pp. 67-71

³³⁵Liardon, *The Azusa Street Revival*, pp. 91-95.

³³⁶ Liardon, *The Azusa Street Revival*, p.63

³³⁷Liardon, *The Azusa Street Revival*, pp. 95-96

began preaching there on Sunday evening, February 24. He probably conducted the regularly scheduled services on Sunday, February 25; Tuesday, February 27 and Friday, March 2.³³⁸

Robeck confirms that Mrs. Hutchins and Seymour had similar theological standpoints. Unfortunately, Mrs. Hutchins saw Seymour's teaching on 'speaking in tongues' as heresy and, in order to protect her congregation against such teaching, locked the door against Seymour on the 4th of March after the Sunday morning service.³³⁹

Consequently, Seymour began Bible studies in the home of Richard and Ruth Asberry and, within few weeks, most of the members of the fellowship including Seymour himself experienced the baptism of the Holy Spirit with evidence of speaking in tongues. The fire began to spread and Seymour had to urgently seek bigger accommodation at the African Methodist Episcopal Church at 312 Azusa Street;³⁴⁰ Faupel also affirms that the intensity of unceasing prayer sessions attracted Whites³⁴¹ to join this black congregation with its dynamic, spontaneous and unstructured worship style. According to Wilmore,

It was something very extraordinary, that white pastors from the South were eagerly prepared to go to Los Angeles to the Negroes, to have fellowship with them and to receive through their prayers and intercessions the blessings of the Spirit. And it was still more wonderful that these white pastors went back to the South and reported to the members of their congregations that they had been together with Negroes, that they had prayed in the spirit and received the same blessings as they.³⁴²

³³⁸Robeck, *The Azusa Street: Mission and Revival*, pp. 62-63

³³⁹Robeck, *The Azusa Street: Mission and Revival*, pp. 62-63

³⁴⁰Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 52.

³⁴¹Faupel, *The Everlasting Gospel*, pp. 200-202

³⁴²Gayraud S. Wilmore, *Black Religion and Black Radicalism*, (New York: Orbis Books, 1998) p. 182.

Robert Anderson similarly asserts that the nature of the service drew a substantial number of people who seemed to have previously been denied dignity and acceptance, especially ethnic minorities.³⁴³ Robeck confirms that the Azusa Street Revival produced many other numerous denominations that changed the lives of six hundred million people.³⁴⁴ In addition, Faupel admits that twenty-six Pentecostal denominations were born out of the Azusa Street Revival, which probably made it the most well-known of the early centres of Pentecostalism in North America. Thus, the Azusa Street Revival became the source of the first wave of Pentecostal missionaries.

Consequently, this 'revival' transformed an insignificant new converted Christian group into an 'international movement' that sent out missionaries to more than twenty-five nations within two years.³⁴⁵ Vinson Synan also agrees that the Azusa Street Revival is the genesis of contemporary Pentecostal movement/Pentecostalism. He further stressed that Seymour was not the only beneficiary of the revival, as thousands were also impacted, either directly or indirectly.³⁴⁶

Furthermore, Synan postulates that the 'fire of Azusa' led to some existing Wesleyan Holiness denominations embracing the Pentecostal message. Those denominations are mentioned in section 3.2. According to him, though many other new denominations were established, a separation arose between the Trinitarian and the Oneness Pentecostals owing to doctrinal discrepancy, which led to the formation of the Pentecostal Assemblies in 1916.³⁴⁷

³⁴³ Robert Anderson, *Vision of the Disinherited: the making of American Pentecostalism*. (Peabody: Hendrickson, 1979), p. 69.

³⁴⁴ Robeck, *The Azusa Street: Mission and Revival*, pp. 53-58. (cf. Acts.16:25-34).

³⁴⁵ Faupel, *The Everlasting Gospel*, pp. 182-227.

³⁴⁶ Vinson Synan, *The Holiness-Pentecostal Tradition; Charismatic Movements in the Twentieth Century*, (Wm. B. Eerdmans, 1997) pp. 104 -132.

³⁴⁷ Synan, *The Holiness-Pentecostal Tradition*; pp. 71-164.

Walter Hollenweger had a different perspective on the growth of Pentecostalism.

According to him:

Both movements owe their initial growth to the oral structure of their origins. The reason for Pentecostalism's breathtaking growth does not lie in a particular Pentecostal doctrine ... the reason for its growth lies in its black roots ... their liturgy is oral ... their theology and witness is narrative ... the third characteristic of the black oral culture ... maximum participation.³⁴⁸

This study agrees with Hollenweger's argument because the growth of Pentecostalism could seem to be rooted in the black holistic and dynamic worship style, which creates an all-participating worship environment.

Bradley indicates some challenges faced by this new movement, such as key leaders of the Azusa Street revival being uneducated and lacking theological competence, including Seymour himself; baptism in the spirit was not enough to explain the new experience. Seymour understood that it was indispensable for sustaining the revival, but had problems with those who wanted theological explanations regarding matters of the Spirit.³⁴⁹

³⁴⁸Allan Anderson H. and Walter Hollenweger J., (eds.), *Pentecostals after a Century*, p. 35-40.

³⁴⁹ Bradley, *Pentecostal and Postmodern Hermeneutics*, pp. 51-53.

3.3.2 Spiritual Experience and Antirationalism

Gary McGee says that the operation of Pentecostalism in its first twenty years was unstructured. News of great success was normally disseminated to the increased number of converts in the West, with evidence of speaking in tongues and healing, without communicating the difficulties encountered and the unavoidable cultural errors. Thus, McGee points out that the early Pentecostal missionaries seem to practice paternalism and racism,³⁵⁰ although there were noteworthy exclusions to this chaotic operation. Most of the early Pentecostal missionaries were not trained and were also inexperienced, as their credentials were the 'baptism in the Spirit', which made some of them hostile to those they came to save.

The foundations of most Pentecostal movements were missionary in orientation: Willem Saayman confirms that their operations were strictly missionary in conduct and practice as some early missionaries were not great theologians. Notwithstanding their inexperience and shortcomings, their evangelistic methods were amazingly successful.³⁵¹ Saayman agrees that the Pentecostal Churches were purely missionary with no separation between church and mission, which became their strength.³⁵²

The early Pentecostals used experience as a means of revealing the truth; Bradley explains that modernism began at that time, which rejected the significance of experience as a means of defining or explaining the truth. Rather, reason became

³⁵⁰Gary McGee, 'Pentecostal Missiology: Moving beyond triumphalism to face the issues'. *Pneuma: The Journal of the Society of Pentecostal Studies*, 16:2 (1994), pp. 208- 211.

³⁵¹Willem A. Saayman, 'Some reflections on the development of the Pentecostal mission model in South Africa'. *Missionalia* vol.21, no.1 (1993), pp. 42, 51.

³⁵²Willem A. Saayman, p.42- 51

the absolute, as truth could not be revealed through experience unless by human knowledge. Rick Nañez argues that Pentecostalism grew as a result of rejecting modernism and upholding the significance of experience in Christian life.³⁵³ Nañez, a predecessor to Pentecostalism says;

...The giants of nineteenth-century evangelicalism preached to the masses, witnessing the birth of hundreds of thousands of souls. As the lost were wooed down sawdust trail, they deposited their sins – *and often their intellects* – at the foot of the altar, returning to their seats with the two commodities most prized among American believers – *Jesus and their feelings*.³⁵⁴

Nañez asserts that despite their timidity, dislike for intellectual knowledge and lack of theological ability,³⁵⁵ the early Pentecostals were still industrious. With admiration, Wacker explains how, with a burning desire to communicate the ‘baptism of the Holy Spirit’ phenomenon, these unlearned people were able to print reading materials such as newspapers, magazines, and books,³⁵⁶ which Bradley also confirms.³⁵⁷ Due to the interest of the early Pentecostals in spreading the good news of the working of the Holy Spirit, an abundance of primary literature was made available.

Between 1906 and 1908, William Seymour edited a news publication entitled *The Apostolic Faith*, and in 1915 Seymour also published *The Doctrines and Discipline of the Azusa Street Apostolic Mission of Los Angeles, Cal. With Scripture Readings*, a compendium of the theology and practices of the Azusa mission to that

³⁵³Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 45.

³⁵⁴Rick Nañez, *Full Gospel, Fractured Minds: A Call to Use God's Gift of the Intellect*. (Grand Rapids, Zondervan, 2005), p. 97.

³⁵⁵Rick. *Full Gospel, Fractured Minds*, pp. 97-100.

³⁵⁶Grant Wacker, *Heaven Below*, (Cambridge: Harvard University Press, 2001), p. ix.

³⁵⁷Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 46.

point in history'.³⁵⁸ Noel Bradley, in his book *Pentecostal and Postmodern Hermeneutics*, explains that Charles F. Parham published *KoK are Bomidar: A Voice Crying in the Wilderness* (1902) and *The Everlasting Gospel* (1911) to elucidate his views on Christian doctrine and the Pentecostal experience.³⁵⁹ More prolific people such as George Floyd Taylor, David Wesley Myland, Ambrose Jessup Tomilson and Joseph Hillary King published books ten years after the Azusa outpouring, thereby expressing their thoughts on and experiences of the new-found movement (Outpouring of the Holy Spirit). The above mentioned names were all great pioneers of the great Pentecostal movement.

Nonetheless, Douglas Jacobsen suggests that the main model was of Protestant systematic theology used by the early Pentecostals to explain the significance of bringing 'experience and words together', which was only unique to the Pentecostals.³⁶⁰ Jacobsen could be right as this could lead to criticism, thereby opening doors for emerging groups.

However, the Pentecostals' beliefs and practices are unique and as such have been a source of identification amongst other denominations. What are the beliefs, practices and worship of the Pentecostals?

³⁵⁸L. William Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*, (Leiden, Brill Academic, 2012), pp.60-61.

³⁵⁹Bradley, *Pentecostal and Postmodern Hermeneutics*, pp. 46-47.

³⁶⁰Bradley, *Pentecostal and Postmodern Hermeneutics*. p. 47.

3.3.3 Pentecostal Belief, Practice and Worship (Spirituality)

To start with, this study regards belief, practice and worship as the spirituality of Pentecostalism because these three features define it.³⁶¹ Pentecostals are thought of as an aggressive form of Evangelism³⁶² with an emphasis on Evangelistic outreach. The spread of Pentecostalism in America, Europe, Asia and Africa grew Churches and metamorphosed into both large and Megachurches.

Pentecostal Spirituality has over the years preserved the basic belief and practices of the Pentecostal tradition such as 'Jesus is Saviour, Sanctifier', speaking in tongues and Holy Ghost Baptism.³⁶³ Thus, Pentecostal spirituality could be regarded as the lived experience of a particular formation of beliefs and practices that leads believers in an ongoing relationship to experience God.³⁶⁴

The Pentecostals believe God is still working to produce divine repentance to live a holy life.³⁶⁵ Further, Russell Spittler suggests certain distinctions that shape Pentecostal spirituality, such as the utmost importance of individual experience, the importance of the spoken, the high esteem placed on spontaneity, eternal life, and the authority of the Bible as the basis of all experiences.³⁶⁶ In support of Spittler's suggestions, this study affirms that Pentecostals are enthusiastically Evangelical and

³⁶¹Anderson, *Introduction to Pentecostalism*, p. 19

³⁶² Evangelism: Evangelism here means going out to reach the 'lost' for Christ in the power of the Holy Spirit –(Mark 1:15-16)

³⁶³Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom*, (Cleveland, TN, USA, CPT Press 2010), pp. 3-20.

³⁶⁴Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Continuum International, 1993), pp.169-171. Also see Richard Lovelace, 'Baptism in the Holy Spirit and the Evangelical Tradition', *Pneumavol* 7, no. 2 (Fall 1985), pp. 101-123.

³⁶⁵Lee Stanford, *The Pentecostal Takeover* (US, Xulon Press, 2005), p. 39

³⁶⁶Russell Spittler, 'Spirituality, Pentecostal and Charismatic', *Dictionary of Pentecostal and Charismatic Movements*, eds., Burgess and McGee (Grand Rapids: Zondervan, 1988), p. 804.

outreach-orientated as they passionately witness Christ through perseverance, faith and boldness.

David Martin explains that Pentecostalism in practice is characterised by the use of spiritual gifts, volunteerism, diversity and the advancement of modernism.³⁶⁷ Thus, the Pentecostal practice of inclusiveness is expressed in the extensiveness of volunteerism as members often make use of their gift³⁶⁸ for the advancement of the Gospel. Supporting Martin's suggestions, and through my personal observations and experience, the Pentecostals through their diversity in evangelical approach, are culturally sensitive to family building and social evangelism – social engagement.

Similarly, Stanley M. Burgess and Gary McGee suggest that the practice of Pentecostal worship is built around its spiritual experience: they explain that Pentecostal worship is one:

With exuberant worship; an emphasis on subjective religious experience and spiritual gifts; claims of supernatural miracles, signs and wonders- Including a language of experiential spirituality; rather than of a theological and a mystical life in the spirit by which they daily live out the will of God.³⁶⁹

Thus, this implies that Pentecostals express that God is encountered through exuberant worship and as such receive God's Holy Spirit during the service, making God the only audience of the worship. Pentecostal worship engages God and the congregation as they dynamically and jubilantly worship with their diversity of the charismatic gifting.³⁷⁰ Thus, Pentecostal worship is not new, but its phenomenal

³⁶⁷David Martin, *Pentecostalism: The World their Parish* (Oxford: Blackwell, 2002), p.1

³⁶⁸Gift here implies both spiritual (Charismatic gifting- prophecy, healing, singing) and physical gift (Information technology, administrative skill)

³⁶⁹ Stanley M. Burgess, Gary McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Pub. House, 1988), p. 5.

³⁷⁰Allan Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge University Press, 2004), p. 19.

worship style is rather new. Pentecostal worship is characterised by emotionalism, which is expressed through the act of speaking in tongues, dancing, enthusiastic singing, lifting of hands and diverse charismatic and prophetic spontaneous utterances.³⁷¹

Donald Miller and Tetsunao Yamamori explain that since the beginning of the twenty-first century, Christianity has changed into a social institution with organizational reshaping, a redefined mission, new styles of worship with vibrant worship replacing routinized liturgical worship, the decline of mainline dominations especially in Western Europe, and Independent Churches have become a challenge to established religion due to the effect of Pentecostalism.³⁷² For Harvey Cox, Pentecostalism has changed the outlook of twenty-first century Christianity through its worship style,³⁷³ and Anderson also admits that Pentecostalism has reshaped Christianity worldwide.³⁷⁴

In light of this reshaping of global Christianity, Africa is not left out in this new Pentecostal phenomenon: rather, some of the AICs have metamorphosed into African Pentecostal Churches, thus creating African Pentecostalism. What is African Pentecostalism?

³⁷¹David MacInnes, *Problems of Praise*, in *Living in the Light of the Pentecost*, ed. Edward England (East Sussex, UK: Highland Books, 1990), pp. 241-249.

³⁷² Miller and Yamamori, *Global Pentecostalism*, p. 17.

³⁷³ Anderson, <http://artsweb.bham.ac.uk/aanderson/Publications/origins.htm>.

³⁷⁴Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity*, pp. 1-5.

3.4. African Pentecostalism; Nigeria.

Nigeria will be used in this section to contextualise African Pentecostalism, with reference to a few other African nations. Pentecostalism in Nigeria will be explored in phases. Though African Pentecostalism seems to share similar belief, culture, practice and worship style as global Pentecostalism, I will briefly discuss their distinctive characteristics. This section aims to demonstrate how AICs metamorphosed into African Pentecostalism, which has shaped Christianity globally.

3.4.1 History/Origins/Categorization

Kalu describes African Pentecostalism as the third wave of African Christianity and thus defines Pentecostalism as

A process of intensification of Christian experience which starts from the base line with degradation ceremonies and bridge burning rituals to achieve brokenness and to reconstruct a new identity.³⁷⁵

Kalu's definition describes how African Christianity transformed from ATR to AICs to form a classic Christianity known as 'African Pentecostalism'. Supporting Kalu, African Pentecostalism is a classic upgrade of the AICs' practices so that it became a universal Church over a period of time.

Thus, Turner links the commencement of Pentecostalism in Nigeria to the Garrick Braid activities of 1915.³⁷⁶ On the other hand, Peel indicates that Pentecostalism in Nigeria started between 1903 and 1933.³⁷⁷ Moreover, while Turner

³⁷⁵Kalu, 'The Third Response: Pentecostalism and the Reconstruction of Christian Experience in Africa, 1970-1995'. *Journal of African Christian Thought*, vol.1, no.2, (1998, December. pp. 3-16.), p. 10.

³⁷⁶Harold W. Turner, '*Religious Innovations in Africa*': *Collected Essays on New Religious Movements*. (Boston, MA: G.K. Hall & Co.1979), p. 121

³⁷⁷John Peel, *Religious Encounter and the Making of the Yoruba*. (Bloomington, Indiana University Press, 2000), p. 314.

asserts that the Nigerian Pentecostalism phenomenon is of African origin,³⁷⁸ Peel disagrees. Thus, these contradictions call for this research. This study establishes that Nigerian Pentecostalism started with an indigenous prophetic movement, which later became the Christ Army Church, which was launched by an Anglican deacon in 1910 and followed by the Aladura churches (C & S) in 1925.³⁷⁹

Africa is not only flourishing with key foreign Pentecostal denominations such as the Assemblies of God and the International Church of the Foursquare Gospel of Aimee Semple McPherson (United States origin), but also exploding with African-initiated Churches. For example, there is also William F. Kumuyi's Deeper Christian Life Ministry (1973, Nigeria), and the Redeemed Christian Church of God (1952, Nigeria). There are also innumerable African independent Megachurches, including David O. Oyedepo's Word of Faith Mission International or Winner's Chapel (Nigeria, 1981), Andrew Wutawunashe's Family of God (1980, Zimbabwe), Mensa Otabil's International Central Gospel Church (1984, Ghana) and the likes of Matthew Ashimolowo's Kingsway International Christian Centre (KICC. 1992, London), Albert Oduleye's Glory House (1993) and Tayo Adeyemi's New Wine International Church (1993, London), all major African Churches. For more structured clarification of the Pentecostal movement in Nigeria, this study will categorise the movements into three distinct phases.

Phase one began in the 1920s and lasted till the late 1960s. This phase witnessed indigenous Pentecostal Churches known as the Aladura and foreign

³⁷⁸Turner, *Religious Innovations in Africa*, p. 121.

³⁷⁹ Historical Overview of Pentecostalism in Nigeria, *Pew Research Cente* (October 5, 2006): <http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-nigeria/> Accessed on 25th October, 2016

Pentecostal Churches such as the Faith Tabernacle (US) and the Apostolic Church (UK).³⁸⁰ The Aladura (C&S) started in the early 1920s when the mainline Churches could not provide answers to certain questions asked by some Christians who wanted a deeper spiritual awakening; Kalu refers to this as the 'power question'.³⁸¹ Much has been said regarding the Aladura in 2.5.3.1-5.

The Orimolade revival resulted in conflicts amongst the traditional and colonial authorities as the Aladura openly deliver and save people from witchcraft. This was a period of great revival until the first schism in 1929 and several schisms thereafter.³⁸² Likewise, through Joseph Babalola, another Pentecostal revival movement started that led to the establishment of the Christ Apostolic Church (CAC) whose operation was similar to that of the Cherubim and Seraphim.³⁸³ However, because of their education and explicit Christology, the CAC was more readily accepted by other mainline Churches and the government than the Aladura.³⁸⁴

The second phase of the Pentecostal movement spans the 1970s and 1980s and witnessed an increase of campus interdenominational Fellowships, Holiness messages and a strong emphasis on Biblical inerrancy.³⁸⁵ The Pentecostals operated as Scripture Unions, filled with the fire of the Holy Ghost, which was similar to their work in Ghana. However, Kalu says that the 'trend catalyzed the movement before

³⁸⁰Peel, *Aladura: A Religious Movement among the Yoruba* (London: International African Institute and Oxford University Press, 1968), p. 55.

³⁸¹Kalu, 'Preserving a Worldview: Pentecostalism in the African Maps of the Universe', *PNEUMA: Journal of the Society for Pentecostal Studies*, vol.24, no.2 (Fall 2002), p. 122.

³⁸²Olusegun Ayodeji Peter Alokun, 'An Examination of the Politics of Schism and Secession amongst Indigenous Pentecostal Groups in Nigeria: Trends and Prognosis in Church.' *Journal of Education and Practice Literature*, (vol. 2, no. 6, 2011, pp. 21-30), pp. 21-30.

Also see- Anderson. *African Reformation*, pp.80-86.
<http://www.iiste.org/Journals/index.php/JEP/article/viewFile/523/409>

³⁸³Anderson. *African Reformation*, pp.80-86.

³⁸⁴Anderson, *African Reformation*, p. 87.

³⁸⁵Peel, *Religious Encounter*, p. 314.

division emerged'.³⁸⁶ Ministries such as the Deeper Life Christian Ministry, founded by W. F. Kumuyi³⁸⁷, as well as Benson Idahosa's Evangelization encouraged the development and expansion of the Nigerian Pentecostal movement which accused the mainline Churches of not being proactive and Aladura Churches of the act of syncretism.³⁸⁸ The period was branded the 'Born again' era, and was evident in countries such as Zimbabwe, Malawi and Nigeria.³⁸⁹

The third phase, the contemporary or the postmodern period dates back to the early 1990s and continues to the present day. The emphasis shifted from the classical 'Holiness doctrine' to the prosperity gospel and faith. A few of the Churches also emphasized deliverance and healing. The Churches here are Mountain of Fire and Miracles (1989), Sword of the Spirit Ministries (1989), Christ Embassy (1991), Fountain of Life Church (1992), House on the Rock (1994) and Daystar Christian Center (1995). The RCCG was not left out as they began to introduce the practices of the Neo-Pentecostal movement.

This Pentecostal explosion took place in a socio-political environment that experienced both economic and social tension caused by the oppressive military regimes of General Ibrahim Badamosi Babangida (1985–1993) and General Sani Abacha (1993–1998).³⁹⁰ The mass sufferings of the time (Structural Adjustment Programme) resulted in the people running to Pentecostal Churches, which promised healing, prosperity and instantaneous breakthrough. The breaking down of one system, the State, caused the expansion and explosion of 'Pentecostal generals', who

³⁸⁶Kalu. *African Pentecostal*, p. 89.

³⁸⁷Turner, 'Pentecostal Movements in Nigeria', in *Orita: Ibadan Journal of Religious Studies*, 1(June, 1972), p. 39.

³⁸⁸Kalu, 'Preserving a Worldview', p. 129.

³⁸⁹Kalu, *African Pentecostal*, pp. 87-88.

³⁹⁰T. Falola, *The History of Nigeria*(Westport: Greenwood Press, 1999), pp. 183-204.

were also given spiritual solutions for both the national economic and political crisis and the people's needs.³⁹¹

³⁹¹Kalu, 'Preserving a Worldview', p. 127.

3.4.2 Practice, Culture and Worship

The practice and culture of African Pentecostalism is similar to that discussed in global Pentecostalism. However, differences could exist in the style of expression. For instance, Western Pentecostals will express their worship with songs that would make them feel the presence of God and likewise the Africans will sing dynamic and exciting songs that would allow them to express their whole being in worship.

Evidently, African Pentecostalism has effectively followed its own path as its growth has facilitated the establishment of large and Megachurches such as Winners' Chapel, Christ Embassy and others. Media, technology and global postmodern and Western culture has also played a vital role in the flourishing of African Pentecostalism; electronic communication began to change the Christian mind-set and the theology of holiness and music took on a new dimension.³⁹²

Thus, the African Pentecostalism practice is never different from the dynamic and holistic worship style of the AICs, as seen in 2.5.3.5 (Africa Worship Concept). However, the African Pentecostalism worship style has been influenced by technology and professionalism so that it appears classic. Muchimba explains that African worship music has been influenced by Western culture. For example, Christian Rock, Reggae and Rap rhythms were copied from the Western culture.³⁹³ Thus, the extent to which African Pentecostalism been influenced by Western culture is a concern of this study. Similarly, I seek to know if there is any difference between the worship features and styles of British-African Megachurches and West Megachurches?

³⁹²Kalu, *African Pentecostalism*, pp. 105-108.

³⁹³Muchimba, *Liberating the African Soul*, p. 58.

Consequently, while Christianity began to explode in Africa, the Africans began to migrate to the West for different reasons. Interestingly, when they migrated they brought with them their dynamic worship culture,³⁹⁴ thereby influencing Christianity in the West with the African worship concept. African Christianity brought in vibrant music, dancing and clapping, bodily expression and charismatic-prophetic preaching and prayer, while the Western churches influenced the Africans' Pentecostal Churches with its professionalism, leadership and technological knowledge that transformed them into international African Megachurches, for example NWC, a British African Pentecostal Megachurch in London. Consequently, both cultures influenced each other instantaneously to accommodate and form the multicultural Churches found in Britain today.

Thus, my argument is that many British Black Pentecostal Megachurches (Pentecostalism) can be traced back to the AICs and African Pentecostalism, and many of them in the UK are headed or founded by Nigerians. And similarly, Global Pentecostalism can also be traced back to the Africans who migrated with the African worship concept during the slave trade era to America and Europe. William Seymour is a typical example of an African worshipper who changed the phase of global Christianity.³⁹⁵

This transmigration from the African continent to America and Europe, either through involuntary or voluntary movement, did not destroy the African worship concept, for the people carried their culture and religion with them. For better

³⁹⁴Adogame, *Christian Diaspora*, pp.15 -17.

³⁹⁵Timothy C. Tennent, *Theology in the Context of World Christianity: How the Global Church Is Influencing the Way We Think about and Discuss Theology*, (Grand Rapids; Zondervan, 2007), p.164.

understanding, I will therefore explore transmigration and African immigration to the West.

3.5 Transmigration and African Immigration to the UK and the USA

This section will explore the applicability of the terms 'migration' and 'diaspora' to African immigration as a global phenomenon, especially in the UK and the US in relation to African Christianity. This study will explore the African diaspora concept, the Black African migration to the UK and the US, the Black Church Phenomenon and the metamorphosis of African diaspora Churches in UK and US. The aim of this section is to explain how Africans migrated from their homeland to Europe and the US with their culture and holistic worship concept. For this reason, this section reveals how the African dynamic worship concept has influenced the host countries' worship and at the same time been influenced by the host countries' culture.

3.5.1 Complexity of Migration

Living in diaspora in the light of migration will be impossible to explore without reference to the Jews, as they experienced both forced and voluntary migration.³⁹⁶ However, African diaspora will be explored to define the term 'migration'.

Stephen Castles and Mark Miller explain that we now live in the epoch of migration.³⁹⁷ As researchers in the social sciences work on the complexity of migration,³⁹⁸ Adogame expands the research to include the humanities, explaining that each discipline constructs and defines its matrix of 'objectives and goal, specific research questions, concept and methodologies'.³⁹⁹ While Caroline B. Brettell and

³⁹⁶Mark Avrum Ehrlich, *Encyclopaedia of the Jewish Diaspora: Origins, Experiences, and Culture, Volume 1* (Cal. USA ABC-CLIO, 2009), pp. 1-4 & 127-130.

³⁹⁷ Caroline B. Brettell and James F. Hollifield, *Migration Theory Talking across Disciplines*, 2nded. (New York, NY; Routledge 2007), p. 2.

³⁹⁸Brettell and Hollifield, *Migration Theory*, p. 2.

³⁹⁹Adogame, *The AfricanChristian Diaspora*, p. 2.

James F. Hollifield agree that studying the variety of competing theoretical viewpoints is beneficial to the study of migration, rather than relying upon a 'shared paradigm',⁴⁰⁰ Douglas Massey and his colleagues suggest that a broader approach to the field of study needs to adopt a core common set of expectations and that:

Social scientists do not approach the study of immigration from a shared paradigm, but from a variety of competing theoretical viewpoints fragmented across disciplines, regions and ideologies. As a result, research on the subject tends to be narrowed, often inefficient, and ideologies characterized by duplication, miscommunication, reinvention, and bickering about fundamentals and terminology. Only when researchers accept common theories, concepts, tools and standards will knowledge begin to accumulate.⁴⁰¹

Though the various disciplinary approaches to the issue of migration are driven by differences in theories and methods, Adogame denies that the varied explanations of the phenomenon are 'mutually exclusive';⁴⁰² rather, he believes that the four distinctive approaches to theorizing migration which he outlines (the neoclassical economic perspective, the historical-structural approach, migration system theory and transnational theory) are to some extent at least interdependent.⁴⁰³ The transnational approach relates most directly to this study. It highlights how in recent years the paradigms of transnationalism, reverse mission, recognition, geography, locality and place have served as analytical foci in the study of African Churches.⁴⁰⁴ Transnationalism describes that immigrants live within transnational social fields,

⁴⁰⁰Adogame, *The African Christian Diaspora*, p. 2.

⁴⁰¹Brettell and Hollifield, *Migration Theory*, p. 2.

⁴⁰²Adogame, *The African Christian Diaspora*, p. 2.

⁴⁰³Adogame, *The African Christian Diaspora*, pp. 3-8.

⁴⁰⁴ Martha Frederiks and Ramon Sarró, 'African Christians in Europe': *Introduction Journal of Religion in Europe* 4 (2011), pp. 367–368.
http://repositorio.ul.pt/bitstream/10451/4930/1/ICS_20120120_RamonSarro_AfricanIntro_AUTORIZA_DO.pdf.

crossing national borders and exploring how they respond to the constraints and demands of two or more states'.⁴⁰⁵

However, while Khachig Tölölyan explains that contemporary diasporas are the exemplary communities of the transnational moment,⁴⁰⁶ Phil Cohen affirms that diaspora has become one of the many postmodern constructs.⁴⁰⁷ Though the concept of diaspora has a very long history, the term today includes diverse expatriate communities scattered all over the globe; William Safran argues that diaspora inclusivity has 'stretched to cover almost any ethnic or religious minority that is dispersed physically from its original homeland, regardless of the conditions leading to the dispersion, and regardless of whether, and to what extent, physical, cultural, or emotional links exist between the community and the home country'.⁴⁰⁸

Thus, this study agrees with Safran and confirms that Africans are an ethnic minority dispersed either by voluntary or involuntary movement from their homeland to the West, hence the formation of African diaspora. Though separated from their original homeland, the diasporas do idealise it and at most times passionately communicate with it. In contrast to Safran's argument, John Hutchinson and Anthony Smith explain that to qualify people as diaspora, there must be a frequent and solid communication with the homeland.⁴⁰⁹ Nonetheless, this study slightly disagrees with

⁴⁰⁵ Linda Basch, Glick Schiller N., & Szanton Blanc, C., 'From Immigration to Transmigrant: *Theorizing Transnational Migration*', *Anthropological Quarterly*, vol. 68, no. 1, (1995), p. 54.

⁴⁰⁶ Khachig Tölölyan, 'The Nation State and Its Others: In Lieu of a Preface'. *Diaspora* vol 1, no.1 (1991), pp. 4 - 5.

⁴⁰⁷ Peter Antes, Armin W. Geertz, Randi R. Warne, *Textual, Comparative, Sociological, and Cognitive Approaches*, 1st ed. (Berlin; Walter de Gruyter, 2008), p. 275.

⁴⁰⁸ William Safran, *Deconstructing and Comparing Diasporas. Diaspora, Identity, and Religion: New Directions in Theory and Research*, (London Routledge, 2004), p. 9. Also see Carolin Alfonso, Waltraud Kokot, Khachig Tölölyan, *Diaspora, Identity and Religion: New Directions in Theory and Research* (Routledge, Taylor & Francis, 2004), pp. 9-10.

⁴⁰⁹ Patrick Iroegbu, 'Migration and Diaspora: Craze, Significance and Challenges', *Holler Africa*, p. 3. <http://www.hollerafrica.com/showArticle.php?artId=121&catId=1&page=3>.

Also see John Hutchinson and Anthony D. Smith, *Ethnicity*, (Oxford: Oxford Paperbacks, 1996),

Hutchinson and Smith because most of the early African immigrants were slaves who had lost contacts with their homelands, which made communication or relating with their homelands difficult. Consequently, they remained in their new homelands as ethnic minorities of African diaspora with memories of their original homelands. This study therefore suggests that communication between diaspora and their homelands should not necessarily be the only criteria to define diaspora, as there could be many reasons for lack of communication, such as loss of family ties, loss of national identity or economic reasons. Consequently, this study suggests again the importance of clarifying the difference between involuntary displacement, where migrants have no hope of contact with their original homelands, and contemporary diaspora, to finally define diaspora as Hutchinson and Smith did.

3.5.2 Overview and Genesis of the African Diaspora Phenomenon

African diaspora existed before the transnational globalized world; however, the term African diaspora became more pronounced between the 1950s and 1960s in the United States.⁴¹⁰ Albert J. Raboteau,⁴¹¹ and Tiyaambe Zeleza explain that African diaspora can be traced back to colonization when slaves were taken mostly from Africa to work in mines and plantations in America, especially Brazil.⁴¹² In agreement with Zeleza and Adogame, African diaspora can be said to have its origin rooted in the Trans-Saharan, Trans-Atlantic and Indian Ocean slave trades,⁴¹³ which Robin Cohen also confirms.⁴¹⁴

⁴¹⁰Tiyaambe Zeleza, *The Study of Africa: Global and transnational engagements*, (Codesria, 2007), p. 89.

⁴¹¹Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York, NY; Oxford University Press, 2004), p. 4

⁴¹²Zeleza, *The Study of Africa*, pp. 89-90.

⁴¹³Adogame, Gerloff & Hock, *Christianity in Africa and the Africa Diaspora*, pp. 235-236

⁴¹⁴Robin Cohen, *Global Diasporas, An Introduction*, 2nd ed. (London & New York Routledge, 2008), pp. 40-41.

A general feature of globalization in recent times has been the increased movement of people around the world. In view of this, migrants move from Africa to the West for many reasons such as poverty, natural disasters, war, medical treatment, study, tourism or as asylum seekers, highly-skilled migrants, business entrepreneurs, diplomats, visitors (short- or long-term migrants) and even, more recently, as missionaries.⁴¹⁵ Sometimes these roles overlap.

The African diaspora phenomenon is best understood when explored from the perspective of lived experience, which will describe the nature and migration process of the dispersed people, either by voluntarily or involuntarily movement from the African continent to the host countries. In view of this, Joseph Harris affirms that:

The African diaspora concept subsumes the following: the global dispersion (voluntary and involuntary) of Africans throughout history; the emergence of a cultural identity abroad based on origin and social condition; and the psychological or physical return to the homeland, Africa. Thus viewed, the African diaspora assumes the character of a dynamic, continuous, and complex phenomenon stretching across time, geography, class, and gender.⁴¹⁶

In support of Darlene Clark Hine and Jacqueline McLeod's definition, this study defines African diaspora as both voluntarily or involuntarily global dispersal of indigenous Africans from their homelands to another country, which Adogame also confirms.⁴¹⁷ Sonia Plaza and Dilip Ratha define diaspora as migrants from Africa living beyond the shores of Africa.⁴¹⁸ Succinctly put, African diaspora comprises people

⁴¹⁵Afeosemimo Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (Bloomsbury Academic, 2013), pp. 1-2.

⁴¹⁶Darlene Clark Hine, Jacqueline McLeod, *Crossing Boundaries: Comparative History of Black People in Diaspora* (Indiana University Press, 2000), p. 108. Also see, Joseph E. Harris, 'Introduction,' in Harris (ed.), *Global Dimensions*, 2nd ed. (Washington, DC: Howard University Press, 1993), pp. 3 - 4.

⁴¹⁷Adogame, *The African Christian Diaspora*, p. 28.

⁴¹⁸Sonia Plaza and Dilip Ratha, *Diaspora for Development in Africa* (Washington DC; World Bank Publications, 2011), p. 55.

migrating from the various African regions through different migration circumstances to new communities, where adaptation to the host country's environment and social constructs are vital for 'survival'.⁴¹⁹

Therefore, while understanding that adaptation comes with varied implications and challenges⁴²⁰ such as acculturation,⁴²¹ it is of interest to understand and appreciate how these dispersed Africans were able to adapt in their new homelands, sustain a sense of identity and maintain a communal cohesion to form a unique worship style.⁴²²

In view of this, the means of movement (migration) and the likely host countries of African diaspora - UK and the US - will be explored to demonstrate how migration affects socio-cultural and economic patterns, religious belief and practices.

⁴¹⁹Adogame, *The African Christian Diaspora*, pp. 33-36.

⁴²⁰Challenges such as cultural and identity crisis, dissociation and exclusion, losing traditional or homeland language and religion.

⁴²¹Seth J. Schwartz, Marilyn J. Montgomery, Ervin Briones, 'The Role of Identity in Acculturation among Immigrant People: Theoretical Propositions, Empirical Questions, and Applied Recommendations', *Human Development* (2006; 49: pp.1–30), p.2.

⁴²²The unique worship style here is the combination of the host land worship style mixed with the African inherent dynamic worship act, forming a dramatic worship. Most of the people working on Plantation settlements were mainly black slaves presumed to come from Africa. Azusa Street Revival cannot expressly be said to be an African phenomenon as different nationalities were involved though propelled by an African – American Preacher and some Blacks, who are suspected to be from African made the worship dynamic and exciting with their dancing and spontaneous singing and preaching. See Bartleman, Frank, *Azusa Street; The Roots of Modern-day Pentecost* (Gainesville, Fla; Bridge-Logos Publishers, 1980), pp. 5 -33. Robert Owens, "Azusa Street," in Vinson Synan, *The Century of the Holy Spirit* (Nashville: Thomas Nelson, 2001), 39–68.

3.5.3 The African Migration to the UK and the US

In discussing Black African migration to the UK and the US, I will classify the migration movement into two sections: Forced (Involuntarily) Migration and Contemporary (Voluntarily) Migration. For the purpose of this section, forced migration is interchangeable with involuntary migration.

Forced migration will be explored in reference to the African transatlantic slave trade as it is fundamental to the understanding of 'forced migration' in the context of this study. The aim here is to articulate how African Christianity and its dynamic worship concept emerged in the African diaspora, and how the culture of both the diasporas and host nations simultaneously influenced each other.

It is important to understand that as these Africans integrate into their new homelands, they identify, organise and redefine their religion to benefit themselves, the new homeland and their country of origin. Thus, as human migration and religion is inseparable,⁴²³ the Africans migrated with their culture, faith and belief as part of their lived experience and expression.⁴²⁴ The African migration movements are not homogeneous, but of various kinds. What are the African Migration Movements?

3.5.3.1 Forced Migration (Involuntary Emigration)

Forced or involuntary migration implies the displacement or uprooting of a person or persons from their original homeland to live outside Africa, and often this movement refers to a violent coercive movement without choice.⁴²⁵ Alden Speare

⁴²³GerrieterHaar, *Religious Communities in the Diaspora*. (Nairobi: Acton Publishers, 2001), p.2.

⁴²⁴ Hanciles, Jehu J. 'Mission and Migration: Some Implications for the Twenty-first Century', *International Bulletin of Missionary Research* vol. 27, no. 4, 2003), p. 146.

⁴²⁵Paul Boyle, Keith Halfacree and Vaughan Robinson, V., *Exploring Contemporary Migration Harlow*, (Essex; Longman, 1998), pp.179 - 180

explains that migration is involuntary when a person or a mass movement of people are taken away from a place of origin to another without consent or means of escape.⁴²⁶ Evidently, a mass population of Africans were transported outside the African coastline as slaves with no hope of returning back to their homelands. However, slavery is not the only form of forced migration as there are other factors that have initiated forced migration in history, for example ethnic discrimination, natural and industrial disasters, environmental degradation, war and conflict⁴²⁷, to mention but few.

The transatlantic slave trade was the greatest forced migration and is central to the understanding of African diaspora⁴²⁸ in the context of this study. Although slavery has been in existence in Africa since the beginning of history,⁴²⁹ the transatlantic slave trade is distinct because of the destructive impact it had on Africa between the fifteenth and nineteenth centuries. While the transatlantic slave trade was a loss to Africa, the West experienced an economic boom that led to a slogan in Liverpool: 'every brick in the city had been cemented by slave's blood'.⁴³⁰ Slavery facilitated the growth of the British Empire and similarly contributed immensely to the development and history of the United States of America.⁴³¹

⁴²⁶Alden Speare, A 'The Relevance of Models of Internal Migration for the Study of International Migration', in Tapinos, G. (ed.) *International Migration.Proceedings of a Seminar on Demographic Research in Relation to International Migration* (Paris: CICRED, 1974), p. 89.

⁴²⁷Elisa Mason, 'Forced Migration Studies: Surveying the Reference Landscape', *Libri*,vol. 50, (2000) Germany, (pp. 241–251), pp. 241-422

⁴²⁸Hakim Adi, 'Africa and the Transatlantic Slave Trade' (Last updated 2012-10-05)

http://www.bbc.co.uk/history/british/abolition/africa_article_01.shtml

⁴²⁹<http://autocww.colorado.edu/~blackmon/E64ContentFiles/AfricanHistory/SlaveryInAfrica.html>.

⁴³⁰Babatunde Adedibu, *Coat of Many Colours: The Origin, Growth, Distinctiveness and Contributions of Black Majority Churches to British Christianity* (Wisdom Summit 2012), pp. 8 -11. (p. 10).

⁴³¹David Brion Davis, 'Looking at Slavery from Broader Perspectives', *American Historical Review* 105 (April 2000), p. 458.

The America transcultural and exchange phenomenon, a period of horrible human trafficking, can be dated as far back as the fifteenth century.⁴³² Nevertheless, from the middle of the fifteenth century, Africa entered into a contractual relationship with Europe that devastated, impoverished and depopulated it.⁴³³ The history of the slave trade, however, can be used as a powerful motivation for the building of a new inclusive global society which affords African citizens a full place in the world.

In this regard, Paul Gilroy sees diaspora as another way of defining an identity where its essence is not 'blood and soil'.⁴³⁴ He further argues that diasporic formations result in networks that provide likely 'new understandings of self, sameness, and solidarity'.⁴³⁵ Similarly, Gayraud S. Wilmore and others used the term 'African Diaspora' as an influential instrument to describe the global scattering of Africans outside the African continent due to factors like the historical transatlantic slave trade, the hostility that existed between black and white communities and subsequent and frequent racism.⁴³⁶

The transatlantic slave trade is one of the most significant factors in the formation of the African diaspora. The African diaspora is the displacement of African ethnic minorities to new homelands, and one of the consequences of African diasporization is the compulsory blending of their cultural practices and values to benefit and increase interaction between them and their new homeland. Therefore, African diasporization is crucial to this study because it reveals the genesis of the

⁴³²Adogame, *The African Christian Diaspora*, p. 27.

⁴³³Adi, 'Africa and the Transatlantic Slave Trade'

⁴³⁴ Paul Gilroy, *Between Camps* (London: Penguin Books, 2000), p. 120.

⁴³⁵ Gilroy, *Between Camps*, p. 111.

⁴³⁶Gayraud .S. Wilmore, *Black Religion and Black Radicalism* (3rd edition; New York: Orbis Books, 1998), pp. 9-21.

African diaspora and how both the African and host countries' cultures and religions simultaneously influenced each other. For example, the Africans blended the host's Christianity with African holistic and dynamic worship to form a unique worship concept that communalised the Africans. This new African diaspora worship phenomenon metamorphosed into a global worship style in the host's churches.

Further, I believe that these African slaves, of which male slaves outnumbered female slaves,⁴³⁷ emerged from different regions of Africa to unify themselves and form African communities far from their homelands so that they could express themselves and reaffirm their identity in the context of their African faith and belief, which gave them hope to move on with life in their new homelands. Consequently, the consistent patterns of an African continuum of distinction or variation, which Babatunde Adedibu explains as factors responsible for the merging of the 'African religious consciousness' in the host society, such as 'oral tradition from generation to generation, symbolism, narratives, myths, legend and folktales, riddles, songs, proverbs and other aphorism, enacted in ritual and drama, danced and sung, beaten out in rhythms and tones of talking drums, the swaying of bodies and stamping of feet'⁴³⁸ played a significant role in bonding the Africans in their religious belief.

Despite the change of language, environment and family disconnection, the Africans' religious practices and beliefs were not destroyed.⁴³⁹ Rather, over time they blended with the hosts' Christian liturgical style to produce a dynamic African worship concept that later influenced the host societies. Hence, Black Majority Christianity is

⁴³⁷ Deborah Gary White, *Ar'n't I a Woman? Female Slaves in the Plantation South*. (NY; W. W. Norton & Company, 1999). pp. 27 -33..

⁴³⁸Adedibu, *Coat of Many Colours*, p.20.

⁴³⁹Raboteau, *Slave Religion*, p. 4.

an excellent instance of how Africans merged their own beliefs with the existing religion to produce their own theology.

Having said this, the transatlantic slave trade had resounding and horribly detrimental effects on Blacks and their spirituality in diaspora, as the process of acculturation came with numerous challenges for Africans and in particular Caribbeans. One of the effects of acculturation during the slave trade era was the formation of an emergent spirituality amongst the Africans and Caribbeans which was something of a cultural mixture of 'Western Christianity and the African Traditional Religion'.⁴⁴⁰

Meanwhile, many black slaves in both the UK and the US to a large extent capitalised on the ethnocentrism and religious bigotry of their slave masters to seek conversion to the Christian faith as a means of obtaining freedom.⁴⁴¹ To this effect, Albert Raboteau argues that the emergent Black Christianity was distinctive compared with Western Christianity and the African Traditional Religion, and believes that 'one of the most durable and adaptable constituents of the slave's culture, linking African past with the American present, was his religion'.⁴⁴²

In view of Raboteau, Adedibu suggests that the unique and dynamic worship style amongst most Black African Churches today is inherited from African culture and religion dating back to these times (Slavery).⁴⁴³ Apparently, these worship styles were evident in the UK as well as the US, but were often particularly associated with American revival meetings during the eighteenth and nineteenth centuries. For

⁴⁴⁰ Adedibu, *Coat of Many Colours*, pp.19 - 25.

⁴⁴¹ Adedibu, *Coat of Many Colours*, p. 7.

⁴⁴² Raboteau, *Slave Religion*, p. 4. Also see Adedibu, *Coat of Many Colours*, p. 19.

⁴⁴³ Adedibu, *Coat of Many Colours*, pp.19 – 20.

instance, George Washington remarked that 'slaves tended to express religious emotion in certain patterned types of bodily movement influenced by the African heritage of Dance'.⁴⁴⁴

Nonetheless, human migration has always been an intrinsic part of social life and economic development. Thus, due to increased poverty and political instability, many Africans voluntarily migrate to Europe and the US. What then is contemporary migration?

3.5.3.2 Contemporary Migration

The nineteenth century witnessed a tremendous change in black history as Blacks began to migrate to the UK for more prestigious and befitting reasons such as educational and professional commitments. And through this new phenomenon of migration, the labels of inferiority tagged on the Blacks were being removed because Africans were investing in the socio-economic development of their host country, the UK.⁴⁴⁵

In contrast to the forced migration of Africans to America and Europe, Isidore Okpewho and Nkiru Nzegwu explain that the new diaspora is not a total displacement⁴⁴⁶ because it involves a voluntary movement and an unremitting communication between the migrants' locations and homeland, which proves that the migrants are not totally displaced.⁴⁴⁷ Migrants in this category have various reasons for travelling to the UK or the US. While some visit on business trips or for study, others seek 'greener pastures' for a specific time period with the intention of returning

⁴⁴⁴Adedibu, *Coat of Many Colours*, p.19.

⁴⁴⁵Adedibu, *Coat of Many Colours*. 8.

⁴⁴⁶ Isidore Okpewho, Nkiru Nzegwu, *The New African Diaspora*, (Bloomington, IN; Indiana University Press, 2009), pp. 146-147.

⁴⁴⁷Okpewho, *The New African Diaspora*, pp. 146-147.

to their homelands. Similarly, Aderanti Adepoju and Arie Van der Wiel, Bolaji Owasanoye and Kennedy Eborka share the same view that most migrants embark on numerous short visits to their homeland before they finally return for further development of their homeland.⁴⁴⁸ Some Blacks, however, do have the initial intention of returning home but end up staying behind to work, and become residents and citizens.⁴⁴⁹ For example, many Ghanaians came to the UK in the 1970s due to the political instability and economic crisis in their home country. Initially, they came as economic migrants, less skilled and less educated, with the aim of raising money to better the lives of their families back home. In contrast, they ended up living, working and settling down to be members of the Ghanaian communities in the UK.⁴⁵⁰

Contemporary migration involves the procurement of a visa, which at most times is not easy to obtain. Desperate individuals or families go to any lengths to obtain visas, and for example end up visiting various places for help such as prayer houses, mosque, shrines, or diviners, while some fall victim to dubious agents who charge exorbitantly. Furthermore, Adogame explains that some Africans do migrate through irregular or hazardous means.⁴⁵¹

Unlike forced migration,⁴⁵² contemporary migrants have the option of returning back to their homeland after their visit. However, sometimes these migrants change their decision and remain to live in their host countries for various reasons, which come

⁴⁴⁸Kennedy Eborka, 'Development Impact of Return Migration in Nigeria: Myth or Realty?': http://www.africamigration.com/Issue%207/Articles/PDF/eborka_development_impact.pdf, p. 3.

⁴⁴⁹Okpewho, *The New African Diaspora*, pp. 146-147.

⁴⁵⁰Okpewho, *The New African Diaspora*, pp. 146-147.

⁴⁵¹Adogame, *The African Christian Diaspora*, pp. 16 – 24. Also see 'Europe Fighting Irregular Migration – Consequences for West African Mobility' *DIIS Policy Brief*, (October, 2011), pp.1-4.

⁴⁵²Forced Migrants have no option of returning to their homeland.

with diverse challenges ranging from regularization of immigration papers, accommodation, work, and schooling to family life.⁴⁵³

Consequently, when migrants seek to resolve the various challenges around settling within the UK or the US, they head for the local African communities for help, especially the Black Churches where they are prayed for, supported and encouraged that God has orchestrated their journey. Adogame gave example of narratives formulated from biblical hermeneutics to fortify the migrants' faith that:

No matter what hardships, no matter what 'Red Seas' you are crossing or how many you have crossed already, no matter what humiliation you are experiencing at the moment, no matter what names you are called, no matter how people stare at you as if you have just dropped from the sky, no matter what physical, emotional and psychological torture you are passing through, it is only a phase.⁴⁵⁴

As Adogame notes, therefore, the influx of African migrants also strengthens and forms the bedrock for 'extensive reordering' of religious life in both Europe and America⁴⁵⁵ as some of the migrants are already devoted Christians⁴⁵⁶, but seek African Churches that reflect their own national culture and religious expression.

Similarly, Akinrinade, Sola and Ajibewa, Aderemi agree that religious bodies plays vital roles in migrants' integration into the system, as it is easier for them to find fellowship with people of like orientation; thus, worship centres⁴⁵⁷ serve as major

⁴⁵³Adogame, *The AfricanChristian Diaspora*, pp. 22-27.

⁴⁵⁴Adogame, *The AfricanChristian Diaspora*, pp. 26 - 27.

⁴⁵⁵Adogame, *The AfricanChristian Diaspora*, p. 32.

⁴⁵⁶Raboteau, *Slave Religion*, p. 6.

⁴⁵⁷ Church

places for contacting diaspora members.⁴⁵⁸ Supporting Akinrinde and Aderemi, Nigel Harris also explains how some Nigerian-based Churches played a key role in helping migrants: the Cherubim and Seraphim Church⁴⁵⁹ provides sustenance for insecure and deprived black immigrants,⁴⁶⁰ and likewise The Redeemed Christian Church of God branches in America provide support to immigrant members. The successive rise of Pentecostals in Nigeria, for instance, gave birth to Nigerian Pentecostals Churches abroad such as those in the UK and America, which provide diverse support for their members, dealing with immigration issues and loneliness, for example.⁴⁶¹

3.5.4 The Black Church Phenomenon

I am not offering a detailed analysis of the historical development of Black Churches in the African diaspora here, but only stressing the significance of the Black Churches. Henry H. Mitchell suggests that the genesis of the Black Church phenomenon in diaspora can be traced back to the eighteenth and nineteenth centuries in the US, when African slaves, after obtaining Biblical education through their slave masters, rebranded Christianity with an African expression to suit their needs.⁴⁶² Mitchell further explains that, unknown to the slave masters, the slaves began to worship secretly, expressing themselves in the dynamic and holistic worship style of African expression.⁴⁶³ The Africans were devoted and had a strong belief in

⁴⁵⁸ Sola Akinrinade, and Aderemi Ajibewa, 'Globalization, Migration and the New African Diasporas: Toward a Framework of Understanding', In *Nigeria's Struggle for Democracy and Good Governance*, edited by Adigun Agbaje, Larry Diamond, and Ebere Onwudiwe, (Ibadan: Ibadan University Press, 2003), p. 435.

⁴⁵⁹ An AIC Movement established in London in the 1960s

⁴⁶⁰ Nigel Harris, *The New Untouchables: Immigration and the New World Workers*. (London: IB Taurus, 2006), pp. 3 – 4.

⁴⁶¹ Claire Mercer, Ben Page and, Martins Evans, *Development and the African Diaspora: Place and the Politics of Home* (London: Zed Books, 2008), pp. 58 – 60.

⁴⁶² Henry H. Mitchell, *Black Church Beginnings: The Long-Hidden Realities of the First Years* (Grand Rapids, Michigan/Cambridge, UK: Wm. B. Eerdmans, 2004), pp. 24 – 45.

⁴⁶³ Mitchell, *Black Church Beginnings*: pp.24 – 45.

God,⁴⁶⁴ who is accessible through prayer to resolve their diverse needs and predicaments.⁴⁶⁵ The new found religion, Christianity, became everything to the Africans.

In view of this, Dwight N. Hopkins confirms that the Church was a fundamental source of educational prospects, social welfarism and support, political ambition, and to be precise the Black Church was more of a community centre for the Africans in Diaspora.⁴⁶⁶ Due to the spontaneous and speedy growth of the Black Church Movement in Britain, Roswith Gerloff qualifies them as 'mushrooming, gaining strength and rapidly attracting more widespread attention as they function within the social political arena as well as in Black/White Church scene'.⁴⁶⁷ Gerloff explains that due to acts of racism from the White Churches and intense opposition from the British on arrival in the 1950s, the Blacks organized house groups or family prayer meetings, which led to the formation of numerous denominations amongst the immigrant communities.⁴⁶⁸ Similarly, Claudia Wahrish-Oblau explains that in Europe, especially in Germany, Black migrant Churches were predominantly established by diaspora students and refugees who could not fit into the German Churches.⁴⁶⁹ Therefore, supporting Wahrish-Oblau's argument, African-led Pentecostal groups are examples of diasporic networks that have resulted from the increased presence of sub-Saharan Africans in North America and the UK.

⁴⁶⁴Raboteau, *Slave Religion*, p. 8.

⁴⁶⁵Riggins R. Earl Jr. *Dark Salutations* (Harrisburg, PA: Trinity Press International, 2001), pp.1-16.

⁴⁶⁶Dwight N. Hopkins *Introducing Black Theology of Liberation* (Maryknoll, New York: Orbis Books, 1999), pp. 43-44.

⁴⁶⁷Adedibu, *Coat of Many Colours*, pp. 46 – 47.

⁴⁶⁸Adedibu, *Coat of Many Colours*, p. 47.

⁴⁶⁹Claudia Wahrish-Oblau, *The Missionary Self-Perception of Pentecostal /Charismatic Church Leaders from the Global South in Europe; Bring Back the Gospel*. (Leiden; Brill, 2012), p. 53.

The history of Black Majority Churches (BMCs) in the UK, especially in London, cannot be separated from the black historical past in Britain. As a result of different nationalities settling in Britain since 500 hundred years, Britain has become a multi-ethnic and multi-cultural nation where its inhabitants exhibit varied socio-cultural and economic assimilations. As Adedibu states:

Postmodern Britain is incomparable to Britain of any other era in history and owes its present composition to a multiplicity of factors which include historic antecedents of Roman occupation, the slave trade, Commonwealth ties, globalization and economic and forced migration, which has contributed significantly to the emergence of African and Caribbean communities in Diaspora throughout the Western world.⁴⁷⁰

Over the last 60 years, Black Churches have grown from obscurity to fame, becoming more influential day by day. Though generically referred to as Black Majority Churches, they represent a rich of diversity. For an example, the BMCs are diverse in terms of ecclesiology, theology and mission. The BMCs can be classified into Churches, Para-Church organisations, Independent Churches, Pentecostal, Sabbatarians, Prosperity Gospel, Denominational Churches, Independent Churches, planted Churches by mother churches in Africa and Churches that started in London. Nevertheless, Black Churches within the UK and the US have grown from just being Black Churches to international ones with socio-economic value within both the host societies and the homelands.⁴⁷¹ For example, during an interview session with the pastors of some African Megachurches Glory House and New Wine Church in London, I learned how these Churches grew from local Black Churches to international Megachurches.⁴⁷²

⁴⁷⁰Adedibu, *Coat of Many Colours*, p. 7.

⁴⁷¹Adogame, *The African Christian Diaspora*, p. 33.

⁴⁷²Data was retrieved from the semi-structured interview with Pastor A and Pastor Michael

3.5.5 Metamorphosis of African Diaspora Churches in UK and US

Two major waves of African and Caribbean immigration to Britain have occurred. The formation of the Black Majority Churches, which numerous researchers have focused on, connected to the first wave of immigration of Africans and Afro-Caribbeans from the 1950s. I will focus on the second wave, which is the immigration of African Pentecostalism, which began from the early 1980s, especially Nigerian-led Churches.

As Africa witnessed a rise of Churches and prophetic movements of African origin towards the end of the twentieth century, Christianity grew and spread rapidly in sub-Saharan Africa. Similarly, the rise of global Pentecostalism, from which Africa was not excluded, made Christianity in African abound. These growths and expansions, and the advent of Pentecostal/charismatic variations of the faith, produced significant changes in the African Christian landscape that led to its global proliferation.⁴⁷³

The last three decades have experienced a speedy proliferation of African Christian communities in European and North American diasporas, and according to Afe Adogame, this has led to the 'remapping of old religious landscapes'.⁴⁷⁴ Trans-national connections between the UK and the US, and the African-led Churches from Africa, are on the increase and gaining significant importance for African immigrants. Abel Ugba also explains that the spread of Pentecostalism led to a mass movement of sub-Saharan African immigrants to Ireland, especially from mid-1990s.⁴⁷⁵ Thus, the relationship between these settings is of enormous religious, cultural, economic,

⁴⁷³Adogame, *The African Christian Diaspora*, pp. 73-74.

⁴⁷⁴Adogame, *The African Christian Diaspora*, p. iii.

⁴⁷⁵Abel Ugba, 'A Part of and Apart from Society? Pentecostal Africans in the 'New Ireland', *Translocations*, vol. 4, no.1, (pp. 86- 101), p. 86.

political and social significance.⁴⁷⁶ However, mass migration of Africans to rich continents such as Europe and North America is one of the numerous consequences of this transnational link.

According to Adogame:

The historiography of the new African Christian diaspora is located within recent trajectories of international migration, a dynamic process in which Africans are largely implicated as both the actors and benefactors. They are not just passive recipients but active participant.⁴⁷⁷

In support of Adogame's statement, nations such as Britain have mostly been targeted by many West African Pentecostals as prospective mission fields in need of spiritual awakening; hence many African Pentecostals have migrated to the UK to bring back the Gospel they once handed over to them. African Pentecostal Churches are especially important in Britain because they are growing rapidly and replacing both mainstream Christianity and declining older Afro-Caribbean initiated Black Majority Churches.⁴⁷⁸ And at the same time, these African actors benefit from this interaction as they gain a better life in their host country and also pursue the development of their homeland.

Frank Bruni contrasts the decline of Christianity in Europe and America and its prosperity in the developing world and further says 'Christianity's greatest hope in Europe may in fact be immigrants from the developing world who in many cases learned the religion from the European missionaries, adapted it to their own needs and

⁴⁷⁶Adogame, *The African Christian Diaspora*, p. xxi.

⁴⁷⁷Adogame, *The African Christian Diaspora*, p. 1.

⁴⁷⁸Jehu J. Hanciles, 'Migration and Mission: Some Implications for the Twenty-first Century Church', *International Bulletin of Missionary Research*, vol. 27, no. 4, (2003), (pp.146-153), pp. 146-153.

taste, then toted back to the Continent'.⁴⁷⁹ In support of Bruni's argument, the Black African Church has gradually become the predominant worship centre in Europe, especially in the UK. As Africans migrate in their thousands, they form a strong formidable Christian community with African expression to address African-related issues as African Diasporas.

Likewise, Adogame also confirms that America is witnessing the spreading of the African migrant Pentecostal Churches phenomenon, which are influencing not only the Christian but also the Islamic communities.⁴⁸⁰ This study accepts Adogame's argument because African Churches have become significant in their role as both religious and community centres. These Churches provide a wide range of services that cut across the basic needs of members of the community in which they exist – for both Christians and non-Christians. For example, one recent Chicago Tribune front page reported how RCCG, a Nigeria-based Pentecostal Church, made a conscious effort to spread its 'evangelistic form' of Christianity to America. In view of this, Rev. Samuel Sorinmade says that "The United States has become very slack, so God is making us bring worship and praise to them".⁴⁸¹ With this approach, the Black African Churches have been able to attract large attendees, which in turn creates socioeconomic benefits for both host countries and their homelands.

⁴⁷⁹Frank Bruni, 'Faith Fades Where It Once Burned Strong', *TransformingChurch.com* (New York Times, October 13th, 2003):

http://www.transformingchurch.com/resourcetoolbox/2005/10/faith_fades_whe.php. Also see Adogame, *The AfricanChristian Diaspora*, pp. 74 – 75.

⁴⁸⁰Adogame, *The AfricanChristian Diaspora*, p.76.

⁴⁸¹Julia Lieblich and Tom McCann, 'Africans now missionaries to U.S'.A Nigeria-based Pentecostal church is spreading its evangelistic form of Christianity to America (June 21, 2002) http://articles.chicagotribune.com/2002-06-21/news/0206210215_1_african-christians-nigeria-based-church (Accessed on 19th October, 2015).

Similarly, Julia Lieblich and Tom McCann say 'For years American missionaries brought Christianity to Africa. Now African Christians say they want to export their own brand of ecstatic worship and moral discipline to United States, a country they believe has lost its fervor'.⁴⁸² Supporting Lieblich and Tom McCann, this study affirms that African Christianity has metamorphosed from an insignificant group to a significant Christian phenomenon that influences the world with its form of holistic evangelistic form of Christianity. As African Christianity, which is characterized by dynamic music ,dance in worship and prophetic prayer began to replace most mainstream Churches⁴⁸³ as people⁴⁸⁴ were attracted to them because they offered what met the people's needs. The mainstream churches were not seen as meeting the people's immediate needs. The Black Church has been a powerful force with a desirable flavour in the African-American community that plays relevant roles, which Tucker-Worgs also confirms.⁴⁸⁵

The second wave of African immigration to Britain is the intentional 'Reverse Mission' which began in the early 1980s by individuals or home denomination Churches with a focus on Christian mission. Consequently, the entry of the African–

⁴⁸²Lieblich and McCann, 'Africans Now Missionaries to US', p.1. Also see Adogame, *The African Christian Diaspora*, p.76.

⁴⁸³ Faith no more: how the British are losing their religion. See <https://www.theguardian.com/commentisfree/belief/2015/apr/14/british-christianity-trouble-religion-comeback>. (Accessed on 27th October, 2016)

⁴⁸⁴ People here include present church goers and those seeking help, either to know God or for assistance. For example; Historically black Protestants were more likely than evangelicals to be attending more often because of changing beliefs (61%), about as likely to have increased their attendance because of social factors (17%), and far less likely to have increased their attendance because of practical issues (10%) – see <http://www.christianitytoday.com/gleanings/2016/september/why-1300-christians-left-old-chose-new-church-shopping-pew.html> (Accessed on 27th October, 2016)

⁴⁸⁵ Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, p.159.

led Pentecostal movement has given the UK and the US a new religious transformation and diversification and a complex religious plurality.⁴⁸⁶

The African Pentecostal denominations under this second wave are mentioned in section 3.2.3. These Churches, according to Adogame, are a source of social, cultural and spiritual embodiment not only to the migrants but also to the host societies. Having said that, diasporas are transnational communities of a particular kind, and it is imperative to know that for migrant Churches to be part of the host's life, they have to give something back to the host nation.

Similarly, as voluntary migrants, they have a responsibility to their homeland. Diaspora assistance towards development and peacebuilding can take different forms, which could be in the form of material donations, financial remittance or other projects. For example, Kingsway International Christian Centre (KICC) is building a university in Nigeria⁴⁸⁷ and at the same time carrying out community social engagements in Britain. Adogame asserts that 'contemporary migrant populations are largely characterized by networks, activities and life-patterns that entangle both their 'old home' and 'new home' – host societies, as well as with other host contexts'.⁴⁸⁸

Before now, there have been negative effects of international migration on Africa development because of the continent losing its skilled manpower to the Western world. But recently, increased evidence seems to agree that international migration from Africa seems to have some progressive developmental effects on socio-economic and political developments in Africa. In the same vein, both African

⁴⁸⁶Adogame, *The African Christian Diaspora*, p. 73.

⁴⁸⁷<http://www.nigerianwatch.com/news/972-matthew-ashimolowo-opens-private-university>.

⁴⁸⁸Adogame, *The African Christian Diaspora*, p. 161.

governments and international development agencies that condemned the population movements are today acknowledging the developmental potentials of the African diaspora as a source of speedy and supportable development in Africa. In Nigeria, for example, many diaspora Christian organizations have developed emotional attachments with the homeland and have helped to set-up local industries, boost social infrastructure, promote trade and enterprise as well as helping the sustenance of democratic principles.⁴⁸⁹

Thus, the day to day living of most immigrants and immigrant communities depends on frequent interconnections across international borders which are sometimes necessary for daily sustenance,⁴⁹⁰ which Mercer, Page and Evans confirm to be a tool for alleviating poverty, hardship and also a means of Africa's social-economic transformation and development.⁴⁹¹

Therefore, while the African diaspora has contributed imperatively to the economic development of countries such as Europe and the USA, as well as social, cultural and political innovations of global significance, the metamorphosis of African Diaspora Churches in the UK and US has played a significant role in building lives and nations.

These Churches have also witnessed and experienced tremendous growth and development, Some of these African diaspora Churches have become 'Mega

⁴⁸⁹ United Nations Development Programme. 'Engaging African Diaspora in Europe as Strategic Agents for Development in Africa.' Brussels: African Diaspora Policy Centre. (2008), p.8.

⁴⁹⁰ Adogame, *The African Christian Diaspora*, p. 161.

⁴⁹¹ Mercer, Page and Evans, *Development and the African Diaspora*, p.7.

Classical Pentecostal' Churches, thus being referred to as Megachurches. What then is a Megachurch?

Chapter 4

Megachurches

4.0 Megachurch Phenomenon

Megachurches are an increasingly significant societal phenomenon and the roles they play in the community cannot be ignored. This section will explore the concept of 'Megachurch', its historical background, the beginning of contemporary Megachurches and their features. Some criticisms of Megachurches and their community and social impact will be also examined. Black Megachurches in Europe and the United States of America will briefly be mentioned, while there will be more focus on the Black Megachurches in the UK, especially London.

For an in-depth understanding of this Megachurch phenomenon, this research practically explores the Megachurch concept in both the social and religious context, as the proliferation of these Churches must have resulted from the changes within society. For example, it is important to understand the reason behind Megachurches' chosen locations, their methods and strategies of Evangelisation, and how these strategies influence the Megachurches themselves and 'their message.'

The four streams of Megachurches identified by Scott Thumma will be discussed to help explain the Megachurch concept. These steps will help in determining the nature, impact and influence of these Churches on society, and likewise the influence of postmodern culture on these Churches. Furthermore, the distinctive features of Megachurches will be explored separately from the general features which are discussed under contemporary Megachurches.

4.1 Megachurch Origins and Early Historical Background

This section will explore the origin and historical background of the advent of Protestant Megachurches as a social phenomenon. It will be followed by tracing the pre-existence of large Church congregations (Megachurches) before the Protestant Megachurches phenomenon. Thus, I will conclude with an overview of contemporary Megachurches, which will be relevant not only in this section but to the entire thesis.

Over the past ten years, academia has developed a keen interest in the study of Megachurches.⁴⁹² While Eileen Linder sees Megachurches as an understudied phenomenon,⁴⁹³ social researchers are exploring the significant rise of these Protestant Megachurches.⁴⁹⁴ Although large Churches can be traced at different stages of history, they have never been as widespread as they are today.⁴⁹⁵ What can we say regarding the genesis and nature of Megachurches?

To start with, a Megachurch is generally defined as a Church with a weekly worship attendance of 2,000 adults and children.⁴⁹⁶ This definition is also adopted by other scholars such as Scott Thumma and Dave Travis.⁴⁹⁷ However, not all the attendees that visit these Churches are fully registered members, which Thumma also confirms.⁴⁹⁸ Interestingly, Megachurches have gone beyond numerical value to

⁴⁹²John Vaughan, *Megachurches and America's Cities: How Churches Grow* (Grand Rapids, MI: Baker, 1993), pp. 50-53.

⁴⁹³Eileen Lindner, *Yearbook of American & Canadian Churches* (Nashville, TN:Abingdon, 2003), p. 16

⁴⁹⁴Warren Bird, *Megachurches as Spectator Religion: Using Social Network Theory and Free-Rider Theory To Understand the Spiritual Vitality of America's Largest-Attendance Churches* (Ph.D. diss., Fordham University, 2007), p. 25

⁴⁹⁵Bird, *Megachurches as Spectator Religion*, p. 33.

⁴⁹⁶Vaughan, *Megachurches and America's Cities*, p. 53.

⁴⁹⁷Thumma, *Beyond Megachurch Myths*, p. xviii.

⁴⁹⁸Thumma, *Beyond Megachurch Myths*, p. xix

impacting on society, and beyond.⁴⁹⁹ With this description of Megachurch, is it possible to assert that Megachurches have been in existence before now?

Large Church congregations are no new phenomenon as there have always been large congregations throughout history, at different times, in different shapes or forms.⁵⁰⁰ Examples include the great Abbey of Cluny and the great cathedrals of Constantinople, to mention but few. Records also reveal that Spurgeon addressed an audience of about 6,000 people and more in weekly services. Similarly, he addressed an audience of 23,654 and turned the New Park Street Church into the largest worship assembly (from 232 in 1854 to 5,311 in 1892) with dignities at the worship assembly.⁵⁰¹ Likewise, Patsy Sims confirms that in 1801 there was evidence of a large congregation of about 12-25,000 at Cane Ridge in Kentucky, where people congregated to partake in charismatic worship.⁵⁰² Thus, I presume here that these large gatherings also had an impact on society as they attracted high-class personalities such as the Prime Minister of Britain and other important dignitaries.⁵⁰³

Warren Bird explains that Megachurches existed in the early twentieth century, though not in so great a number or as defined as they are today because of the low population that could not meet up with the weekly target of 2,000.⁵⁰⁴ While there were limited large structures for religious purposes, Bird confirms the existence of a Baptist Church (in 1812) in Philadelphia that had a seating capacity of 4,000.⁵⁰⁵ Similarly, Anne

⁴⁹⁹Sam Hey, *Megachurches: Origins, Ministry, and Prospects* (Eugene, OR: Wipf and Stock, 2013), p. 9.

⁵⁰⁰'Megachurch Definition'; *Hartford Institute for Religion Research*
<http://hrr.hartsem.edu/megachurch/definition.html>.

⁵⁰¹Chris Armstrong, 'Spurgeon on Jabez', *Christian History Magazine Newsletter*
<http://www.christianitytoday.com/history/newsletter/2002/aug23.html>.

⁵⁰²Patsy Sims, *Can somebody shout amen: Inside the tents and tabernacles of American revivalists*. (New York: Saint Martin's Press, 1988), pp. xiii-xiv

⁵⁰³Armstrong, 'Spurgeon on Jabez', *Christian History Magazine Newsletter*.

⁵⁰⁴Bird, *Megachurches as Spectator Religion*, p. 33.

⁵⁰⁵Bird, *Megachurches as Spectator Religion*, p. 33.

Loveland and Otis Wheeler confirm the existence of an architectural structure of a 'Protestant American Church' from the dawn of European colonialists.⁵⁰⁶ They also cite further examples of large Churches such as Billy Sunday's temporary auditorium, which had a 10,000 seating capacity and the Pittsburg Tabernacle auditorium, which was able to contain a crowd of 15,000.⁵⁰⁷

Further, Loveland and Wheeler explain that architectural design plays a significant role in the history of Christianity as it reveals the expression and passion of worship, and Evangelism.⁵⁰⁸ Furthermore, these scholars assert that:

Just as the Puritans developed a 'new architectural creation' to reflect their religious beliefs and worship practices, the revivalists of the Second Great Awakening introduced new structures for religious gatherings that helped them accomplish their main objective—converting sinners to Protestant Christianity and persuading them to become church members. Their structures constituted an important link in the evolution of the late twentieth-century Megachurches because they incorporated evangelistic strategies used by later generations of evangelicals, including those associated with mega Churches.⁵⁰⁹

Commenting on Loveland's assertion, it is apparent that Megachurches and their structures actually existed in the early centuries, though they were not actually called Megachurches. Nevertheless, over time, architectural designs, human enlightenment and reasoning began to change with the increase in population and the socio-cultural changes that were taking place. The 'Great Awakening' Loveland mentioned was during the 1730s and 1740s, when various

⁵⁰⁶Vaughan, *The Large Church* (Grand Rapids, MI: Baker, 1995), pp. 39-64.

⁵⁰⁷Loveland and Wheeler, *From Meetinghouse to Megachurch*, p.72.

⁵⁰⁸ Anne C. Loveland and Otis B. Wheeler, *From Meetinghouse to Megachurch: A Material and Cultural History*, (St. Louis: University of Missouri Press, 2003), p. 2.

⁵⁰⁹Loveland and Wheeler, *From Meetinghouse to Megachurch*, p.14.

Protestant revivals emerged in American colonies⁵¹⁰ as a result of both social and economic change during the Enlightenment.⁵¹¹

These cultural changes also brought about significant shifts in experience, lifestyles and social circumstances. For example, the movement from pre-modernity to postmodernity gradually introduced a cultural shift that influenced the whole system of life, either negatively or positively; this includes the 'face' and 'practice' of Christianity.⁵¹² In view of this, Sam Hey explains that Megachurches graduated from doctrines and dogma practices observed in the era of modernity to experience and narratives in the present-day cultural dispensation known as postmodernity.⁵¹³ This implies that Megachurches revolve around the changes that take place within society, thus making them societal-conscious.

In addition, Thumma and Travis assert that the contemporary Megachurch has now become a new social phenomenon.⁵¹⁴ They also confirm that the evolving culture has contributed immensely to the rapid growth and development of contemporary Megachurches in comparison with those in the early centuries.⁵¹⁵ To be precise, contemporary Megachurches are said to have started in the 1950s⁵¹⁶ but their proliferation, advancement and social awareness began in the 1970s.⁵¹⁷

⁵¹⁰ John Butler, 'Enthusiasm described and decried: the Great Awakening as interpretative fiction'. *The Journal of American History*, vol. 69, no. 2, 1982, (pp. 305-325), p. 306.

⁵¹¹ Butler, 'Enthusiasm described and decried', pp. 306-307.

⁵¹² Truman Noel Bradley, *Pentecostal and Postmodern Hermeneutics: Comparison and Contemporary Impact* (Eugene, OR:Wipf & Stock, 2010), pp. 17-30.

⁵¹³ Hey, *Megachurches*, pp. 22-23.

⁵¹⁴ Thumma, *Beyond Megachurch Myths*, p. 6.

⁵¹⁵ Thumma, *Beyond Megachurch Myths*, pp.14-15

⁵¹⁶ Thumma, *Beyond Megachurch Myths*, p. xxi.

⁵¹⁷ Sherry Jackson, 'Megachurches = Mega Business', *Upstate Business Journal*, December 12, 2013. <http://upstatebusinessjournal.com/news/megachurches-mega-business>. (Accessed on May 13th , 2014)

Hey also explains that the decline in attendance of traditional Churches contributed to Megachurches growth,⁵¹⁸ which resulted in business management practices being introduced to some Megachurches senior (snr) in America by Peter Drucke.⁵¹⁹ This led to the development of new structures, organizational styles and a programmatic approach to bring in the 'unchurched'.⁵²⁰

As these Megachurches became populated with members, their organizational structures changed to accommodate and provide for the various needs of the attendees. This new system of doing 'Ministry' gave birth to the contemporary Megachurch phenomenon.

The Megachurch phenomenon has become global, as it has spread beyond the continent of America (the supposed origin of Megachurches)⁵²¹ and has become a global phenomenon. I said 'supposed origin' because large churches or gatherings have been in existence such as Charles Spurgeon's Baptist Metropolitan Tabernacle in London that attracted 5,000 weekly⁵²² before the christening to megachurches by America⁵²³.

Interestingly, while Megachurches around the world have some common features, they differ in approach and practice as no one Church is ever the same as another.⁵²⁴ What are the general features of Megachurch?

⁵¹⁸Hey, *Megachurches*, p. 23.

⁵¹⁹Alan Roebuck, 'Peter Drucker's Key Role in the Corruption of Evangelicalism', (December 13, 2012) *The Orthosphere*; <http://orthosphere.org/2012/12/13/peter-druckers-key-role-in-the-corruption-of-evangelicalism/>

⁵²⁰Roebuck, 'Peter Drucker's Key Role in the Corruption of Evangelicalism'.

⁵²¹Hey, *Megachurches*, pp. 7 – 8.

⁵²² Hey, *Megachurches*, p. 9

⁵²³ Julia Biard, "The good and bad of religion-lite". The Sydney Morning Herald. (2006-02-23).

⁵²⁴Roebuck, 'Peter Drucker's Key Role in the Corruption of Evangelicalism'

4.2 Introduction to Contemporary Megachurch and its features

This section will explore the contemporary Megachurch general outlook and examine some of its key distinctive features. Scott Thumma's four distinctive streams of Megachurches will briefly be examined, as this will help in describing the Megachurches' features when discussing their distinctive features in section 4.3. In exploring the features of contemporary Megachurch, sociological and theological concerns will be examined, and also some key criticisms of Megachurches will be highlighted

4.2.1 Contemporary Megachurch

Before proceeding, it should be pointed out that the distinctive features of contemporary Megachurches will be expanded further in section 4.3, though also mentioned in this section in the description of the contemporary Megachurch.

Researchers such as Tamelyn N. Tucker-Worgs as well as Loveland and Wheeler suggest that contemporary Megachurches evolved from the earlier Protestant Church.⁵²⁵ Megachurches are characteristically defined to a great extent by their huge size, as confirmed by some authors such as John Vaughn, Scott, Warren Bird, Thumma and others.⁵²⁶ Thus, although definitions and classifications can differ, the most outstanding distinctive feature of all Megachurches is a large number of worshippers.⁵²⁷ Statistically, most Megachurches are known to attract an average of 2,000 attendees per week; some could have as many as 10,000 while others have up

⁵²⁵Tamelyn N Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement* (Waco, TX: Baylor University Press, 2011), p. 25.

⁵²⁶Vaughn, *Megachurches and America's Cities*, pp. 52-54.

⁵²⁷Barney Warf and Morton Winsberg, 'Geographies of Megachurches in the United States', *Journal of Cultural Geography*, vol. 27, no. 1, February 2010, (pp. 33-51), pp. 34-35.

to 70, 000.⁵²⁸ However, size is not the only defining feature of Megachurches⁵²⁹ as there are other distinctive features that make a church 'Mega', which will be discussed later. Megachurches are usually of the Methodist, Baptist and the Pentecostal denominations. Roman Catholic Churches do sometimes exceed the 2,000 weekly attendees' benchmark, but are not regarded as Megachurches⁵³⁰ because they⁵³¹ do not have key characteristics of Megachurch. For example, the contemporary praise and worship music.⁵³² I believe they are called Megachurches because they seem to respond to cultural shifts and changes that makes church relevant in the prevailing culture

While Vaughn confirms the early existence of large churches,⁵³³ Thumma and Travis argue that although Megachurch has long been in existence, its proliferation and distinctiveness is a new 'social phenomenon'. Accordingly, it is the vanguard of new forms of religious expression that began in the late twentieth century.⁵³⁴ Thus, Vaughn and Thumma's argument suggests that the significance of the Megachurch extends far beyond the large crowds. Although Vaughn uses the term 'Large Church' in his early works rather than 'Megachurch',⁵³⁵ it is clear that he was referring to the latter. Hence, in support of these authors' arguments, Megachurch is not a new concept; rather a new definition within the social context that describes Megachurch beyond the number of attendees or the size.

⁵²⁸Warf and Winsberg, 'Geographies of Megachurches in the United States', p.33

⁵²⁹Thumma, *Beyond Megachurch Myths*, pp. xviii –xxii.

⁵³⁰ 'A Study of Denominations', *Megachurch Movement*,
<http://www.astudyofdenominations.com/movements/megachurch/#sthash.XJEWHB9Q.dpbs>

⁵³¹Megachurch Definition', <http://hrr.hartsem.edu/megachurch/definition.html/>

⁵³²Megachurch Definition'

⁵³³Vaughn, *Megachurches and America's Cities*, pp. 17-23.

⁵³⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 5-7.

⁵³⁵Bird, *Megachurches as Spectator Religion*, pp. 36-38.

It would be difficult to explicitly state here the origin of this Megachurch phenomenon; however, authors such as Sam Hey, Loveland and Wheeler and Ellingson and Thumma confirm that the Megachurch phenomenon originated in America,⁵³⁶ and thus spread to other parts of the globe. Consequently, Stephen Ellingson asserts that the proliferation of Megachurches has had a significant impact on the rebranding of Christianity,⁵³⁷ by enabling the practice of it in an open.⁵³⁸ An 'open form of Christianity' means the adaptation of a new style of worship that goes with the culture and forgoes the traditional style of worship. This is seen in the new style of worship: songs with visual reality, and a new leadership style.⁵³⁹ However, it should be noted that Ellingson warned against these practices as he thought they could destroy core Christian values and standards.⁵⁴⁰ Ellington's argument is based on the premise that when the fundamental values are removed, nothing of substance is left. Accordingly, most of the symbols being discarded are symbols that make Christianity what it is on the physical outlook.

Barney Warfa and Morton Winsberg suggest that Megachurches focus more on members' satisfaction rather than on observing traditional Christian practices.⁵⁴¹ Thus, Megachurches are seen to concentrate principally on members' needs and ensuring that attendees are comfortable and are retained. Warfa and Winsberg are right in their thoughts, which is evidenced by the submissions of

⁵³⁶Hey, *Megachurches*, pp. 19-22.

⁵³⁷Stephen Ellingson, *The Megachurch and the mainline; Remaking religious tradition in the twenty-first Century* (Chicago: University of Chicago Press, 2007), pp.19-24.

⁵³⁸Ellingson, *The Megachurch and the mainline*, pp. 111; pp.162-164.

⁵³⁹Thumma and Travis, *Beyond Megachurch Myths*, pp. 14-16.

⁵⁴⁰Ellingson, *The Megachurch and the mainline*, p. 7.

⁵⁴¹Warf and Winsberg, 'Geographies of Megachurches in the United States', p. 34.

scholars such as Jeanne Halgren Kilde⁵⁴² and Thumma⁵⁴³ who also attest to this 'members' satisfaction' concept. Though I agree that these churches are after satisfying members, but would rather say they are less observant of the traditional Christian practices because they prefer to encounter Christ by using all their senses or technology rather than observing the classical liturgical practice, for example, the cross.⁵⁴⁴

The location of these Megachurches is a crucial factor. It serves as a catalyst to the speedy growth of these churches, which identify themselves with the social needs of the location in their developing stages. For example, authors such as Kirk Hadaway and David Roozen explain that developing cities has the tendencies to increase the spread, development and growth of Megachurches⁵⁴⁵ in that they attract more new businesses and young adults who might also be in search for a church of dynamic worship to fellowship and seek assistance. Thus, an opportunity for these churches to spring up.⁵⁴⁶

Thus, the growth in Megachurches and the development of the cities occurs contemporaneously. For example, London is a cosmopolitan city where different life-building activities have evolved and re-evolved; as such, it attracts a large number of individuals from different ethnic groups. Various researchers confirm that Megachurches are situated within urban, suburban, and sometimes rural

⁵⁴²Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*, (New York, USA: Oxford University Press, 2002)

⁵⁴³Thumma and Travis, *Beyond Megachurch Myths*, p. 16.

⁵⁴⁴In view of this, Leonard Sweet says; "Postmoderns want a God they can feel, taste, touch, hear and smell--a full sensory immersion in the divine." See Julie B. Sevig, *The Lutheran*, "Ancient New, September 2001, <http://www.thelutheran.org/0109/page36.html>.

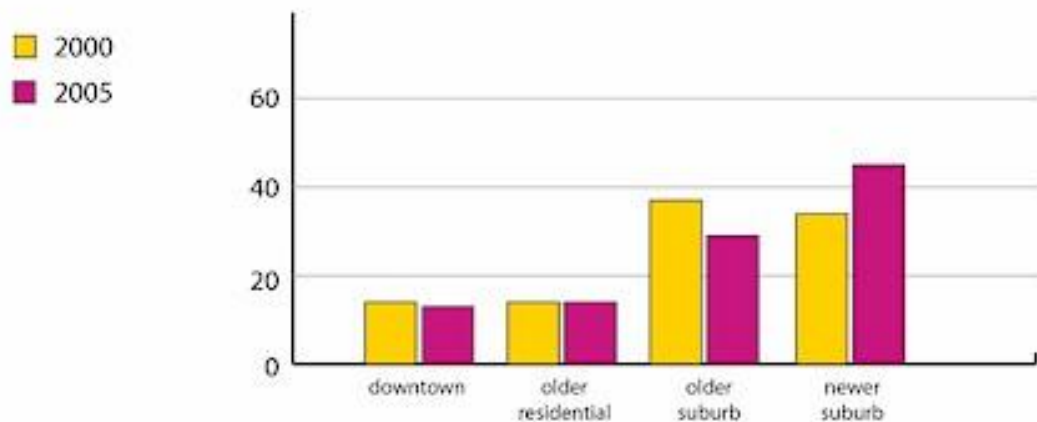
⁵⁴⁵Kirk Hadaway and David Roozen, 'The Growth and Decline of Congregations', in David A. Roozen and C. Kirk Hadaway (eds.) *Church & Denominational Growth*, (Nashville: Abingdon Press, 1993), p. 131.

⁵⁴⁶See Thumma and Travis, *Beyond Megachurch Myths*, pp. 25 – 26.

locations.⁵⁴⁷ For Tamelyn N. Tucker-Worgs, Black Megachurches are less spread out because they are mostly located in regions and cities that are heavily populated with Blacks. However, it is important to note here that this argument was based on an American geographical setting.

Generally, research confirms that the growth of Megachurches depends largely on their location. In support of this view, the 2005 research project by the Hartford Institute for Religion Research indicates that Megachurches are mostly located in the mega-cities, with 45% of these churches in the newly developing suburbs, while about 29% exist in the developed suburbs, as shown in the graph below.⁵⁴⁸

**Newer Suburbs Gaining Share of Megachurches:
Almost 50% of Megachurches Are Now Found in Newer Suburbs**



MGC4 Fig1⁵⁴⁹: Source:http://hirr.hartsem.edu/megachurch/megastoday2005_summaryreport.html.

⁵⁴⁷Thumma and Travis, *Beyond Megachurch Myths*, pp. 6-12.

⁵⁴⁸Thumma and Travis, *Beyond Megachurch Myths*, p. 9. Also see Thumma, Travis & Warren, http://hirr.hartsem.edu/megachurch/megastoday2005_summaryreport.html/ (Accessed on 19th May, 2014)

⁵⁴⁹ MGC4 Image1 means Megachurch (Chater 4). All images in chapter four will have the title MGC4 and image number.

Thumma further expresses the view that while Megachurches present themselves as multi-cultural, the ratio is not proportionally equal,⁵⁵⁰ thereby making some of these churches mainly white, black, Asian or Hispanic.⁵⁵¹ Similarly, Donald Miller confirms that there is a low percentage of racial diversity in Megachurches.⁵⁵² This is evidenced by the fact that most Megachurches promote and create awareness through various forms of social media, and in doing so, they present themselves as being multi-racial, when in reality their numbers do not reflect a multi-cultural community. Likewise, most Megachurches claim to be nondenominational or even denominational in their own right.⁵⁵³ However, the current percentage could be difficult to ascertain as there has been an increase in the number of new Megachurches since the last survey, although Thumma and other researchers have explored this area extensively.⁵⁵⁴

Since the Megachurch phenomenon has been broadly defined, it is important to explore some of its distinctive features which are common to all Megachurches, but operate differently within each church. As mentioned above, size alone is never enough to make a church 'Mega'. Thus, in examining the characteristics of Megachurches Scott Thumma's theory, which proposes four distinctive streams of Megachurches, will be discussed in order to give an understanding of why these churches operate the way they do. Thus, most of the references will be to Thumma's work.

⁵⁵⁰http://hrr.hartsem.edu/megachurch/megastoday2005_summaryreport.html/ (Accessed on 19th May, 2014)

⁵⁵¹Thumma and Travis, *Beyond Megachurch Myths*, pp. 28-29.

⁵⁵²Thumma and Travis, *Beyond Megachurch Myths*, p. 140.

⁵⁵³Mary Hinton, *The Commercial Church: Black Churches and the New Religious Marketplace in America*, (Maryland, USA; Lexington Books, 2013), pp. 42-43.

⁵⁵⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 26-27.

4.2.1.1 Scott Thumma's Four Distinctive Streams

Scott Thumma is a professor of sociology of religion with the Hartford Seminary and a researcher at the Hartford Institute for Religion Research in Hartford⁵⁵⁵ who has written comprehensively on the growth of Megachurches. Thumma suggests that contemporary Megachurches could be better described under four main streams;

- a) **Old-Line or Program-Based** – These are predominantly the traditional Protestant denominational congregations. Thumma stresses that churches in this stream are mostly not founded by the presiding pastor, as they would have been in existence before the pastor. Thus, the pastor here is more of an administrator.⁵⁵⁶
- b) **The “Seeker” Churches** – These churches focus on the ‘unconventional approach to Christianity’ in order to attract the ‘unchurched’. This stream reshapes and ‘presents’ the Gospel message in the crucible of the societal culture,⁵⁵⁷ as they work with a mission statement as their guide. Churches here positively and practically contextualise the Gospel message in order to make it significant and relevant to the current ‘world-culture.’ Megachurches in this stream are classified as seeker-sensitive, exhibit a consumeristic ethos and as such are often criticised.⁵⁵⁸
- c) **The Charismatic** – Thumma classified these churches as pastor-focused often nondenominational, where the founding pastor is the major

⁵⁵⁵Thumma and Travis, *Beyond Megachurch Myths*, p. xiii.

⁵⁵⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 31-37.

⁵⁵⁷ Robert Klenck, ‘What’s Wrong with the 21st Century Church?’ *Synopsis - Part 3*
<http://www.crossroad.to/News/Church/Klenck2.html/> (Accessed on 23rd May, 2014)

⁵⁵⁸Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40.

architect in their fundamental growth, which Sam Hey also confirms.⁵⁵⁹

Thumma asserts that the success of this stream of church depends largely upon the charisma of the lead pastor. According to Thumma, churches here are mostly either Evangelical or charismatic, with a membership that is of a racial composition determined by the founder's origin.⁵⁶⁰ However, this is not always the case, as the 'Embassy of the Blessed Kingdom of God' in Ukraine is headed by a Nigerian pastor, Sunday Adelaja, but has a congregation that is predominantly White.⁵⁶¹

d) ***The New-Wave Megachurches*** – Thumma states that these churches focus on young people. According to Thumma, although they are new, they have experienced wide growth.⁵⁶² Thumma argues that churches in this stream are more technologically inclined, and a CNN report supports this by emphasising Thumma's proposition: 'The plasma screen TVs have replaced crosses, Power Point-like presentations of the words of songs and liturgical practices have replaced the hymnals ... This really resonates with a younger generation'.⁵⁶³ However, Thumma states that this stream observes some Christian traditions such as creed and fasting, as well as a few others.⁵⁶⁴

⁵⁵⁹Sam Hey, *God in the Suburbs and Beyond: The Emergence of Australian Megachurches and Denomination* (Dissertation, Griffith University, 2010), p. 55.

⁵⁶⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

⁵⁶¹Nigerian Preaches to 25,000 in Kiev'; *The Moscow Times*;
<http://www.themoscowtimes.com/news/article/nigerian-preaches-to-25000-in-kiev/203298.html/>
(Accessed on 17th May, 2014)

⁵⁶²Thumma and Travis, *Beyond Megachurch Myths*, pp. 40-43.

⁵⁶³CNN, 'Mega churches mean big business', *Connect the World* (January 22, 2010),
<http://edition.cnn.com/2010/WORLD/americas/01/21/religion.mega.church.christian/index.html/>
(Accessed May 23rd, 2014)

⁵⁶⁴Thumma and Travis, *Beyond Megachurch Myths*, p. 41.

It is assumed that Thumma simply classified the religious market, and each market seems to draw its own congregation. Following from this, an important question to consider is: What is the effect of these emerging streams on the institutionalization of the Church, the older churches and even newer Megachurches?

This I believe poses a challenge to both the sociologist and Christiani faith, as Megachurches will always endeavour to recognize and be in a position to meet the demands of their various markets. Thus, size alone is not enough to make a church 'Mega', as there are other distinctive features, which shall be examined.

4.3 Contemporary Megachurch Distinctive Features

A general overview of the contemporary Megachurch has been given; thus, this section will explore some of the key distinctive features of contemporary Megachurches. I intend to reveal how Megachurches operate and what it takes to be a Megachurch, by closely examining what other researchers have said.

4.3.1 The Adoption Of Professional Leadership Principles

Authors such as Thumma and Hey confirm that one of the distinctive features of Megachurches is the adoption of professional business leadership principles and organizational forms that are program-oriented and relational in attitude.⁵⁶⁵ While Thumma further stresses that these principles involve volunteerism and dynamic leadership structures, he explains that Megachurches employ these professional practices to resolve the needs of their numerous worshippers, either through leadership style, organizational forms or technological formation.⁵⁶⁶ Likewise, Stephen Ellingson explains that Megachurch growth was a result of a shift from the traditional management style towards organizational innovation or secularism, which are found in most American business sectors including architectural design, technological advancement, organizational practices and many more.⁵⁶⁷ Similarly, Hey agrees with Ellingson that social and organizational changes caused Megachurch growth.⁵⁶⁸ In addition, Thumma explains that Megachurches' success can be attributed to the application of a new business-methodological approach to religion. The dynamics of this approach include.

⁵⁶⁵Hey, *Megachurches*, pp. 22-23. Also see Thumma, *Beyond Megachurch Myths*, pp. 21-23.

⁵⁶⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 21-23.

⁵⁶⁷Stephen Ellingson, *The Megachurch and the mainline; Remaking religious tradition in the twenty-first Century* (Chicago: University of Chicago Press, 2007), p. 7.

⁵⁶⁸Hey, *Megachurches*, p. 22.

... doing ministry with intentionality, including organizing members' interactions; having a clear niche identity; creating professional-quality, contemporary and entertaining worship; addressing modern individuals in a way that allows them choice and yet asks them to become serious in their commitment.⁵⁶⁹

The work of Thumma, Ellingson and Hey agree to a large extent that the intention of doing ministry gives a purpose and an identity that energises the Megachurches to do what they do.

On the other hand, other scholars including Axtman argue that 'these Churches are thriving because of what's being ushered out'.⁵⁷⁰ Thus, Thumma, Ellingson and Axtman agree that their success is based upon the dynamics they have put into practice, which invariably yield results by attracting and retaining attendees through the various quality programs, services and events being produced. For example, the organizational management style to care for attendees and make them comfortable in worship services and other educative programs are dynamics put in place to attract and retain attendees. Significantly, the more people that are attracted and retained through their professional business leadership and management style, the more the numbers increase.

4.3.2 Numeric Capacity

Richard Ostling sees Megachurches as being non-traditional, conventional in their practices and complex in nature, and the size or numeric capacity of Megachurches as an attractive advertising instrument that draws people into the Church.⁵⁷¹ Similarly, Dale Perrin and other scholars such as Thumma argue that

⁵⁶⁹Thumma and Travis, *Beyond Megachurch Myths*, p. 14.

⁵⁷⁰ Kris Axtman, 'The rise of the American Megachurch', *Christian Science Monitor*, 30th December, 2003, <http://www.csmonitor.com/2003/1230/p01s04-ussc.html/>

⁵⁷¹Richard Ostling, 'Super churches and How They Grew', *Time* August 5th 1991, (pp, 62-63), p.63

members of Megachurches easily attract other people, especially youths and those under 45 years of age.⁵⁷² However, Vaughan explains that the congregational representation of Megachurches could be rather illusory with regard to the multi-cultural and multi-racial phenomenon.⁵⁷³ In the same vein, Warf and Winsberg confirm that these Megachurches unambiguously declare themselves to be multi-ethnic for expansion purposes, and go as far as blogging and utilising other means of social media, in order to reinforce this multi-ethnic phenomenon.⁵⁷⁴ However, the size of a Church is not necessarily indicative of whether it is a Megachurch. Importantly, the prevalent success and impact of the Church within the community is also a significant factor.⁵⁷⁵ Thus, in order to maintain the constant flow of increased attendees, these Churches need to provide basic programs and amenities that will interest and meet their needs. In so doing, these Churches have developed into community centres of their own kind.⁵⁷⁶

4.3.3 Community Centres Phenomenon

Megachurches operate a kind of 'community centre phenomenon' where the Church becomes need-centred in order to meet the attendees' needs.⁵⁷⁷ Over 80% of Megachurches form their programs around the attendees' and the community's needs, and as such these Churches use all measures available to attract and retain congregations.⁵⁷⁸ These measures include the media, Bible education, Bible teaching,

⁵⁷²Dale Robin Perrin, *Signs and Wonders: The Growth of the Vineyard Christian Fellowship*, PhD. Dissertation, (Washington State University, 1989), p. 90.

⁵⁷³Vaughan, *Megachurches & America's Cities*, pp. 100-101.

⁵⁷⁴Warf and Winsberg, 'Geographies of Megachurches in the United States', p. 36.

⁵⁷⁵ Hey, *Megachurches*, p. 21.

⁵⁷⁶ Sola Akinrinade, and Aderemi Ajibewa, 'Globalization, Migration and the New African Diasporas: Toward a Framework of Understanding', In *Nigeria's Struggle for Democracy and Good Governance*, edited by Adigun Agbaje, Larry Diamond, and Ebere Onwudiwe, (Ibadan: Ibadan University Press, 2003), p. 435.

⁵⁷⁷Hey, *Megachurches*, p. 21.

⁵⁷⁸Thumma and Travis, *Beyond Megachurch Myths*, pp. 47-48.

men's and women's programs, singles' and youth programs, health and physical well-being centres, fantastic music, slideshows, spiritual guidance sessions, social engagement and other community projects.⁵⁷⁹ In support of this claim, Frances Fitzgerald asserts that Megachurches provide modern architectural buildings with various amenities including spacious parking areas, restaurants, sports facilities, classic bookshops, libraries and gyms, to name but a few,⁵⁸⁰ to attract and keep the attendees comfortable when they attend the Church events.

The importance of social facilities like these is emphasised by Washington Gladden, a Social Gospel leader who affirms that it is essential for the Church to provide intellectual, social and recreational amenities to meet the attendees' needs.⁵⁸¹ For him, the building and amenities are as important as the sacred element.⁵⁸² Likewise, Jeanne Halgren Kilde confirms that these Churches make services entertaining by providing modern facilities that keep attendees coming back in their numbers.⁵⁸³

Basically, the whole idea of these infrastructures is to communicate the Gospel message to the 'unchurched'. Although most of the Megachurches have common defining features, each church also has a particular selling mechanism which is used when communicating their 'services'. These mechanisms can include websites, books, broadcasting, video productions, Facebook, Skype and SMS/WhatsApp texts application amongst others. Similarly, these Churches have not only made hearing the

⁵⁷⁹Anne C. Loveland and Otis B. Wheeler, *From Meetinghouse to Megachurch: A Material and Cultural History*, (St. Louis: University of Missouri Press, 2003), p. 2.

⁵⁸⁰ Frances Fitzgerald, 2007. 'Come one, come all: building a megachurch in New England', *The New Yorker*, 3rd December, 2007, pp. 46-56.

⁵⁸¹Kilde, *When Church Became Theatre*, pp. 193-194.

⁵⁸²Kilde, *When Church Became Theatre*, pp. 193-194.

⁵⁸³Kilde, *When Church Became Theatre*, pp. 215-216.

Gospel message enjoyable, but they have also made 'giving' interesting and quick by utilising financial instruments such as direct debits, standing orders, PayPal and even websites which enable individuals to give from the comfort of their own homes.⁵⁸⁴ Maintaining these dynamic community centres requires a visionary and charismatic leader. Often, Megachurches are successful because of the drive of the leader (senior pastor) who normally determines the Church's denominationalism⁵⁸⁵; Thumma classified these as pastor-focused churches, where the founding pastor plays key role in the Church's growth.⁵⁸⁶

4.3.4 Energetic and Charismatic Leader, and Denominationalism

Megachurches are characterised by energetic, charismatic and authoritarian leaders who possess a dynamic preaching style, administrative abilities or gift,⁵⁸⁷ such as leadership skill. Lyle Schaller asserts that the senior pastor's vision and personality has a great influence on these Churches,⁵⁸⁸ which Thumma also confirms, stating that most of the leaders of these Megachurches are the strong driving force behind their populating and sustaining.⁵⁸⁹

Further, Schaller states that 'the larger the congregation, the greater the expectations that institution places on the senior minister to be the initiating leader'.⁵⁹⁰ In support of Schaller's view, most Black pastors who are non-denominational fit into this leadership practice because they are independent and the sole visionaries of the

⁵⁸⁴Sherry Jackson, 'Megachurches = Mega Business', *Upstate Business Journal*, December 12, 2013. <http://upstatebusinessjournal.com/news/megachurches-mega-business/>

⁵⁸⁵Thumma and Travis, *Beyond Megachurch Myths*, pp. 66-67.

⁵⁸⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

⁵⁸⁷Lyle Schaller, "Megachurch!" *Christianity Today*, March 5, 1990, (pp 20-24), p. 22.

⁵⁸⁸Lyle Schaller, "Megachurch!" *Christianity Today*, March 5, 1990, (pp 20-24), p. 22.

⁵⁸⁹Thumma and Travis, *Beyond Megachurch Myths*, p. 67.

⁵⁹⁰Lyle E. Schaller, *The Multiple Staff and the Larger Church* (Nashville: Abingdon, 1980), p. 19.

Church.⁵⁹¹ For example, KICC is driven by the senior pastor who charismatically determines the movement or growth of the Church, as the congregation and leadership team look to him for direction and support.

While most Megachurches, especially Black Churches, are singularly established by charismatic leaders as indicated by Thumma,⁵⁹² there is often a propensity towards independence: that is, no affiliation to a denomination.⁵⁹³ Thus, studies have described Megachurches as either autonomous, semi-autonomous or offshoots of larger denominations, an example of which is 'Jesus House' of the Redeemed Christian Church of God (RCCG), London, which is an offshoot of the RCCG.⁵⁹⁴ However, as regards denominationalism, Lyle Schaller⁵⁹⁵ and Mary Hinton⁵⁹⁶ explain that Megachurches differ in their denominational association. More specifically, Hinton suggests that 34% of Megachurches are non-denominational.⁵⁹⁷ Thumma also affirms that Megachurches are predominantly non-denominational and lack a denominational hierarchy, suggesting that they are completely independent and their denominational phenomenon is minimal.⁵⁹⁸ Additionally, Tucker-Worgs stresses that most Black Megachurches are not affiliated or attached to any denomination;⁵⁹⁹

⁵⁹¹Matthew Green, 'The Denomination Debate', *Ministry Today*;

<http://ministrytodaymag.com/index.php/features/11688-the-denomination-debate/>

⁵⁹²Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

⁵⁹³Tucker-Worgs, *The Black Megachurch*, pp.31-34.

⁵⁹⁴<http://www.avinteractive.com/news/broadcast/54424/tricaster-brings-congregations-together-jesus-house/>

⁵⁹⁵Lyle Schaller, "Megachurch!" *Christianity Today*, March 5th 1990, (pp. 20-24), pp. 22-23

⁵⁹⁶Hinton, *The Commercial Church*, pp. 42-43

⁵⁹⁷Hinton, *The Commercial Church*, p. 43.

⁵⁹⁸Thumma and Travis, *Beyond Megachurch Myths*, pp. 26-27.

⁵⁹⁹Tucker-Worgs, *The Black Megachurch*, p. 31

however, these Megachurches know where they belong through the leadership of their dynamic leader (senior pastor).⁶⁰⁰

According to David Fletcher, the senior pastor is an 'implied executive minister' endowed with an outstanding ability to preach. He possesses 'executive skills' to manage the ever-increasing number of employees, and furthers the growth of the Church with 'vision-casting'.⁶⁰¹ While some of these dynamic and holistic pastors have become chief executives of these 'Mega-empires', they also become strictly non-denominational but business-like.⁶⁰² The Upstate Business Journal reports that

Serving as the CEOs of their industry, today's megachurch pastors are not only spiritual leaders, but are business leaders in their communities as they move their churches forward in an increasingly competitive landscape.⁶⁰³

Evidently, these senior pastors play a prominent role in the formational and developmental growth and success of these Churches through their charismatic and entrepreneurial ability. In view of this, Thumma explains that most Megachurches are known by their leaders' names and completely reflect the dynamic leadership the pastors.⁶⁰⁴ Thumma's proposition is accepted because most of these Churches are well known through the leaders' names.

⁶⁰⁰ Bill Van, Groningen, 'The Megachurch and Social Architecture: Realities and Questions', *Comment*, (October 4, 2013), p.1. Also see: <http://www.cardus.ca/comment/article/4063/the-megachurch-and-social-architecture-realities-and-questions/>

⁶⁰¹ David Fletcher, 'Mega-Churches Introduced the Title of Senior Pastor', *Xpsator Equip Lead*, (December 7, 2012). <http://www.xpastor.org/new-xps/essentials/mega-churches-introduced-the-title-of-senior-pastor/> (Accessed on 20th May, 2014)

⁶⁰² Jackson, 'Megachurches = Mega Business'

⁶⁰³ Jackson, 'Megachurches = Mega Business'

⁶⁰⁴ Thumma and Travis, *Beyond Megachurch Myths*, pp. 55-57.

4.3.5 Modernised 'Business and Theatre-like' Architectural Environment

Kris Axtman confirms that Megachurches provide a modernised 'business and theatre-like' environment that is welcoming to attendees. This magnificent and splendid environment entices, relaxes and encourages the attendees to keep coming. Further, Thumma also affirms that the architectural design and décor of Megachurches is varied, revealing the various 'regional, theological and cultural influences', which shows that today's Megachurches lack the outlook of the ancient Church.⁶⁰⁵ Additionally, Kilde explains that apart from normal Christian teachings, these Churches have become connection points where both family and social life challenges are brought into a Biblical context, in order to offer help.⁶⁰⁶

Axtman further states that the preaching style and messages are welcoming; motivating, encouraging and empowering to suit the attendees' physical needs.⁶⁰⁷ Similarly, Kilde describes the 'message' as 'down to earth' and directly pertinent to the lives of the diverse class of attendees.⁶⁰⁸ Axtman, Kilde and Thumma agree that Megachurches' worship songs are dynamic and celebrative in nature, ranging from Christian rock to Christian jazz music, which are sometimes handled by professional worship teams.⁶⁰⁹

Although this is true, while these Megachurches remain sociologically conscious there will always be a constant change in worship styles. As culture evolves, so will worship styles, because the fundamentals of the Christian liturgical

⁶⁰⁵Thumma and Travis, *Beyond Megachurch Myths*, p. 93.

⁶⁰⁶Kilde, *When Church Became Theatre*, pp. 215-216.

⁶⁰⁷Kris Axtman, 'The rise of the American Megachurch', *Christian Science Monitor*, 30th December, 2003, p. 1.

⁶⁰⁸Kilde, *When Church Became Theatre*, p. 216.

⁶⁰⁹Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

approach are absent. These Churches interact with social changes that evolve to package their program so it is always relevant to the attendees.⁶¹⁰

Axtman and many other researches confirm that worship is being impressively beautified with different kinds of lighting and technical sophistication.⁶¹¹ Megachurches' music and worship is holistic in expression, involving the general participation of all of the congregation: everything is right and good, provided the worshippers can join in with it.⁶¹² Kilde confirms that Megachurches equip their auditoriums with the latest technology in order to make their services welcoming and attractive.⁶¹³ Evidently, especially within the stream of the 'Seeker Megachurches',⁶¹⁴ there is an absence of traditional Christian symbols. However, as Thumma concludes, early Christian symbols have been replaced⁶¹⁵ with forms of visual reality, such as onscreen images⁶¹⁶, reflecting Christian thoughts to keep the Christian Faith values.

The audience's attention is paramount, and as such Megachurches make adequate use of the 'entertainment phenomenon' in order to catch the attention of the congregation. This can involve the installation of video screens and the use of modern technology which help audiences to have a clear view of what is happening on the main stage.⁶¹⁷ For example, in their book *Simply Strategic Growth: Attracting a Crowd to your Church*, pastors Tim Stearns and Tony Morgan advise Church leaders to 'embrace entertainment' as a means of getting people into the Church to meet

⁶¹⁰Hey, *Megachurches: Origins, Ministry, and Prospects*, p. 22.

⁶¹¹Kris Axtman, 'The rise of the American megachurch'. *Christian Science Monitor*, (30 December, 2003), p. 2.

⁶¹²Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

⁶¹³Kilde, *When Church Became Theatre*, p. 215.

⁶¹⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40

⁶¹⁵Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40

⁶¹⁶Hey, *Megachurches*, p. 22.

⁶¹⁷Kilde, *When Church Became Theatre*, p. 218.

Christ.⁶¹⁸ This corresponds with the distinctive features discussed above; specifically, it supports the notion that Megachurches seek to satisfy members' needs and provide a comfortable environment that ensures high membership retention rates.

Axtman also explains that the dress code is reduced to social-causal wear, which demonstrates that Megachurches conform to the culture of the society in order to welcome the 'unchurched'.⁶¹⁹ Ellingson sees Megachurches as 'offering a pragmatic and consumerist approach to religion that is more in keeping with contemporary American culture than many traditional denominations'.⁶²⁰ Similarly, Kilde explains that Megachurches are 'consumer oriented' as most of them adopt Hybel's model, where the desires of the target audience are assessed by professional marketers in order to produce religious products or services that satisfy the attendees' diverse needs.⁶²¹

Nevertheless, it is important not to see these Megachurches as a success in their own world, but as a Pentecostal movement that has surfaced using the cultural disposition of the society to Evangelise the Gospel message; while simultaneously repainting the face of the Gospel, they conform to the world's 'cultural pattern' as a means of reaching the 'unchurched'. Thus, considering the result of my research analysis of the distinctive style⁶²² use by Megachurches to evangelise to the

⁶¹⁸ Skye Jethani, *The Divine Commodity: Discovering a Faith Beyond Consumer Christianity*, (Grand Rapids, MI: Zondervan 2009), p. 75.

⁶¹⁹ Kris Axtman, 'The rise of the American Megachurch', *Christian Science Monitor*, 30th December, 2003, p. 1.

⁶²⁰ Ellingson, *The megachurch and the mainline: remaking religious tradition in the twenty-first century*. (Chicago: University of Chicago Press, 2007), pp. 4- 5.

⁶²¹ Kilde, *When Church Became Theatre*, p. 215-216.

⁶²² Results from my qualitative analysis; especially from the focus groups and participation observation reveal that Megachurches use distinctive styles such as modern technology and musical equipment, pictorial and motivational preaching that address worshippers needs, social activities or engagement and program to evangelise. This also confirms Anne C. Loveland and Otis B. Wheeler and others such like Thumma and Sam Hey thoughts of Megachurch (*From Meetinghouse to Megachurch: A Material*

unchurched in comparison with George Hunter's statement that 'It is necessary for a church to become culturally indigenous to its "mission field", whether that is Asia, Africa, Latin America, or Exurbia. When the Church's communication forms are alien to the host population, they may never see that Christian's God is for people like them'.⁶²³ In support of Hunter, I also suggest here that these Churches are communicating and interpreting the Gospel message in a language that is relevant to the unchurched and even the churched. Nevertheless, in the process of making the Gospel message relevant to both the unchurched and the churched, it is imperative that the fundamental of the Christian Faith should not be devalued or erased.

Consequently, while Megachurches are instruments for propagating the Gospel message and to a great extent meeting the expectations of the attendees, they are also meeting up with social obligations within the community. However, in spite of the successes of Megachurches, there are some criticisms levelled against them.

and Cultural History, (St. Louis: University of Missouri Press, 2003), p. 2. Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38. Hey, *Megachurches*, pp. 22-23

⁶²³ Charles Trueheart, 'Welcome to the Next Church', *The Atlantic online*.
<http://www.theatlantic.com/past/docs/issues/96aug/nxtchrch/nxtchrch.htm/>
(Accessed on 22nd May, 2014)

4.4 Criticism of the Megachurch

Megachurch culture has been exposed to significant counterattacks. These criticisms focus on issues ranging from its seeker-sensitive concept, theological superficiality, ecstatic worship music, and its increase in attendees owing to its consumeristic nature.⁶²⁴ Both sociologists and the Christian community have shown great concern regarding the high cost of running and maintaining Megachurches. It has been reported that some Megachurches have been declared bankrupt as a result of excessive spending.⁶²⁵ However, high running costs could be relative or debatable, as CNN reports that they generate substantial revenue:

Scott Thumma, professor of sociology and religion at Hartford Seminary told CNN that "the mega church on average has about \$6.5 million in income a year."⁶²⁶

Megachurches have also been criticised on the basis that the great increase in the number of worshippers has resulted in a complex structure and system: consequently, intimacy occurs on a superficial level.⁶²⁷ Similarly, Thumma agrees about the complexity arising from large population of these Churches.⁶²⁸

Additionally, they are often accused of watering down the Gospel message in order to ensure growth in size.⁶²⁹ Nonetheless, Thumma explains that criticism of Megachurches is born out of jealousy and resentment.⁶³⁰ These criticisms, I believe, are an effective tool to help keep the Church's focus on Christian values and Faith.

⁶²⁴'Megachurches', *Christianity*

Today, <http://www.christianitytoday.com/ct/topics/m/megachurches/?paging=off/>
(Accessed on 22nd May, 2014)

⁶²⁵'Are megachurches falling out of fashion?' (November 5th, 2010)

<http://religion.blogs.cnn.com/2010/11/05/are-megachurches-falling-out-of-fashion/>

⁶²⁶CNN, 'Mega churches mean big business', *Connect the World* (January 22nd, 2010).

⁶²⁷Lyle E Schaller, 'Megachurch' *Christianity Today*, March 5th 1990, (pp. 20-24), pp. 21-22.

⁶²⁸Thumma and Travis, *Beyond Megachurch Myths*, pp. 46-49.

⁶²⁹Thumma and Travis, *Beyond Megachurch Myths*, pp. 95-96.

⁶³⁰'Are megachurches falling out of fashion?'

Though the Megachurch phenomenon is pronounced in the US, this does not mean that Europe is not a part of this phenomenon. Studies have been carried out to ascertain the presence and growth of Megachurches in Europe. This leads to an important question: What is the Megachurch in Europe like?

4.5 Europe's Megachurch Phenomenon

Although there are Megachurches throughout Europe, the focus here will be on the UK. Megachurch is not only an American phenomenon: its reach is global. There are a large number of Megachurches located in places such as Africa, Brazil, Europe, Korea and Asia. However, the study of Megachurches in Europe, specifically the UK, is yet to gain ground as it has in the US, where there is substantial research into Megachurches and their influence, both sociologically and theologically.

Although there has not yet been a significant awareness and propagation of Megachurches in the UK, especially in comparison to the US, this does not mean that Megachurches do not exist or that their impact is not noticeable in the UK and Europe as a whole. Comparatively, London is at the top of the list of all European megacities, as it has the highest number of megachurches.⁶³¹ However, in their work; *Building Jerusalem*, Mark J. Cartledge and Andrew Davies explain that UK Megachurches are different – they didn't follow Thumma's four streams concept. Further, they record a lower number of attendees as compared to other international Megachurches.⁶³² According to these scholars, the UK has about 12 Megachurches that meet the 2,000 attendees per week benchmark.⁶³³

Cartledge and Davies have done extensive research on Megachurches within the UK and confirm the existence of 35 Megachurches within 12 European countries, including the UK. Like Thumma, who carried out detailed research on American Megachurches, Cartledge and Davies are delving into detailed case studies of

⁶³¹Mark J. Cartledge and Andrew Davies, An article on: 'Megachurch in a Megacity': *A Study of Cyberspace Representation*, (6th August, 2013, pp. 1-18), pp. 3-4

⁶³²Mark J. Cartledge and Andrew Davies, An article on: 'Building Jerusalem, Models of Megachurches in England', (University of Birmingham, Feb 29th-Mar3rd, 2012, pp. 3-22), p. 4.

⁶³³Mark J. Cartledge and Andrew Davies, An Article on: 'Building Jerusalem, p. 4.

Megachurches within the UK, in order to bridge the 'gap in knowledge at a time when the relationship between religion, civil society and global population movements are critical subjects for research and an increasing focus for government social policy'.⁶³⁴

London hosts approximately 20% of England's population and is the centre of most UK Megachurches. Of the list of ten, five are Black and British Black-led. These Black Megachurches are all independent (nondenominational), with congregations that are largely of Black origin, particularly Nigerian. Examples of the five Black Megachurches within London include New Wine International, Kingsway International Christian Centre (KICC), Glory House, Ruach City Church and Jesus House⁶³⁵. The senior pastors are the key influence in these churches, as they are charismatically gifted and their preaching style, as well as the content of their messages, contributes to what draws people to these Megachurches. It should be noted, however, that their style of preaching and message content are criticised,⁶³⁶ allegedly because of the apparent theological superficiality of what is sometimes seen as watered-down Gospel message, vapid worship music, and their seeker-sensitive and consumeristic ethos.⁶³⁷

Similarly, Kensington Temple, which is affiliated with the Elim Pentecostal Church, has a White leadership with a multi-racial congregation. This Church is populated with Blacks and other ethnic minorities. Likewise, Hillsong Pentecostal London has connections with the Assemblies of God and Holy Trinity Brompton is an Anglican church.⁶³⁸

⁶³⁴ Mark J. Cartledge and Andrew Davies; an Article on: 'Megachurch in a Megacity': *A Study of Cyberspace Representation*, (6th August, 2013, pp. 1-18), pp. 3-4.

⁶³⁵ Cartledge and Davies, An Article on: 'Building Jerusalem', p. 11.

⁶³⁶ Thumma and Travis, *Beyond Megachurch Myths*, pp. 94-96.

⁶³⁷ Thumma and Travis, *Beyond Megachurch Myths*, pp. 90 - 96.

⁶³⁸ Cartledge and Davies, An Article on: 'Building Jerusalem', p. 22.

Black Megachurches will be explored briefly, in order to gain an understanding of their methods of operation within the UK. What are Black Megachurches?

4.6 Black Megachurches in UK

In order to understand the Black Megachurch phenomenon, one must have a knowledge of how the Black community approaches religion, which has been discussed in section 3.5.4 above. Moreover, the Black Church evolved because of the Africans' burning desire to experience God in their ill-treated situation in their new homeland during slavery,⁶³⁹ which has been explained in section 3.5.5.

Sandra L. Barnes says that the Black Church is one of the oldest organizations to have existed.⁶⁴⁰ During the years of the American slave trade, Black Christianity was not recognised for sacred worship alone but also for social care support it provided for its members.⁶⁴¹ Barnes sees the Black Church as a foundation that has been a strong support for its members in times of needs and what it stands for as a church.⁶⁴²

Hans A. Baer and Merrill Singer confirm that Black Christianity serves as a mechanism for deculturation that has enhanced uniformity amongst different cultural and ethnic backgrounds.⁶⁴³ Hinton explains that, since their inception, Black Churches have moved from fellowship to Megachurch over time.⁶⁴⁴ Furthermore, Sandra L. Barnes explains that:

⁶³⁹Hinton, *The Commercial Church*, p. 12.

⁶⁴⁰Sandra L. Barnes, *Black Megachurch Culture: Models for Education and Empowerment* (New York, NY; Peter Lang, 2010), p. 19.

⁶⁴¹Hinton, *The Commercial Church*, pp. 39-41.

⁶⁴²Antonio L. Ellis, 'Black Megachurch Culture: Models for Education and Empowerment', *The Journal of Negro Education*, vol. 81, no. 1, 2012, <https://www.questia.com/library/journal/1P3-2672459931/black-megachurch-culture-models-for-education-and> (Accessed May 25th, 2014).

⁶⁴³ Hans A. Baer and Merrill Singer, *African-American Religion in the Twentieth Century; Varieties of Protection and Accommodation* (Knoxville: University of Tennessee Press, 1992), p. 4.

⁶⁴⁴Hinton, *The Commercial Church*, pp. 41-44.

The goal of Black Megachurch culture is to identify how cultural components are created, developed and used to educate and empower adherents and whether and how these tools are associated with historic Black Church.⁶⁴⁵

In support of Barnes, the Black Megachurch is an institution that encompasses and practices not only worship activity but many other services such as welfare support and other social care provisions, in order to educate and support its adherents. The provision of these services enables the Black Church to live communally amongst a diverse cultural society without losing out on the holistic and dynamic Black 'worship' and lifestyle. The Black Megachurch is characterised by the provision of all-inclusive social services that benefit their adherents.⁶⁴⁶ Trucker-Worgs similarly attests that Black Churches bring about both the economic and the social development of the black communities.⁶⁴⁷

Most evidently, the advent, progression, and influence of Black Megachurch today is attributed to its ability to respond to change.⁶⁴⁸ Thus, Black Megachurches have changed the face of African Christianity,⁶⁴⁹ and have also reshaped Christianity globally.

While Black Megachurches are led by black pastors whose congregations are mainly black and characterised by the Black Church tradition,⁶⁵⁰ Hinton explains that Black Churches differ in doctrine, mission and style of operation.

⁶⁴⁵Sandra L. Barnes, *Black Megachurch Culture*, p. 2.

⁶⁴⁶http://hrr.hartsem.edu/bookshelf/thumma_article2.html (Accessed 27th October, 2016)

⁶⁴⁷Tucker-Worgs, *The Black Megachurch*, p. 36.

⁶⁴⁸Sandra L. Barnes, *Black Megachurch Culture*, p. 19- 20.

⁶⁴⁹Barnes, *Black Megachurch Culture*, p. 2-3.

⁶⁵⁰Barnes, *Black Megachurch Culture*, p. 2.

Consequently, they are viewed as social community centres and religious movements as well as motivational and entertainment centres.⁶⁵¹

Tucker-Worgs confirms that Black Megachurches, though unstudied, contributed to 12% of the Megachurch population in the US in 2005.⁶⁵² Black Megachurches are located in regions where there are large black populations.⁶⁵³ For example, KICC, New Wine Church and Glory House are located in areas that are largely populated by blacks.⁶⁵⁴ This connection between the location of the church and the ethnicity of the congregation also exists in the US.⁶⁵⁵ These Black Megachurches comprise both middle and upper-class educated Blacks who have sometimes migrated to smaller Black Churches, or are direct converts.⁶⁵⁶

In terms of denominationalism, Tucker-Worgs states that most Black Megachurches are nondenominational,⁶⁵⁷ while Hinton confirms that Black Megachurches have deviated from the traditional Black Church concept.⁶⁵⁸ More specifically, Hinton stresses that the departure from the historical goal of Black Churches which accentuate 'small communities', coupled with the deviance in 'spirituality' by Black Megachurches, is an indication of a shift from traditional Black Christianity.⁶⁵⁹ Has culture influenced how the Black Megachurches now worship?

⁶⁵¹Hinton, *The Commercial Church*, p. 11.

⁶⁵²Tucker-Worgs, *The Black Megachurch*, p 24.

⁶⁵³Tucker-Worgs, *The Black Megachurch*, p 29.

⁶⁵⁴'Churchgoing in the UK', 'A research report from Tearfund on church attendance in the UK'http://www.whychurch.org.uk/tearfund_church.pdf/ (Accessed on 22nd May, 2014).

⁶⁵⁵Tucker-Worgs, *The Black Megachurch*, pp. 29-30.

⁶⁵⁶Ellis, Black Megachurch Culture: Models for Education and Empowerment; Academic Journal Article; <https://www.questia.com/library/journal/1P3-2672459931/black-megachurch-culture-models-for-education-and> (Accessed May 25th , 2014).

⁶⁵⁷Tucker-Worgs, *The Black Megachurch*, pp. 31-32.

⁶⁵⁸Hinton, *The Commercial Church*, p. 55.

⁶⁵⁹Hinton, *The Commercial Church*, pp. 54-55

In view of Hinton's argument, in particular regarding the Black Church concept of 'small communities', I suggest that at the time of the early Black Church, there were less people and development was not as it is now. Such conditions, then, did not allow for large gatherings and some modifications. However, in relation to the shift of spirituality, I also suggest that cultural changes within society have caused many changes that have affected all aspects of life, including Christianity. But to what extent can Christianity allow itself to be affected by the socio-cultural changes? Before answering this question, it would be better to understand what this cultural change is.

4.7 UK Black Megachurch and Contemporary Culture

Contemporary culture is arguably characterised by three distinctive features: Secularization - the disapproval of absolute values, Individualism – everybody has the right to their belief; and Pluralism – where there are several systems with their own functional belief of what is true. All these distinctive features are rooted in postmodernism.⁶⁶⁰ Postmodernism is a significant part of the contemporary cultural landscape which continues to evolve, and is a modern social phenomenon that emerged between 1960 and 1990,⁶⁶¹ after the Enlightenment Age.⁶⁶²

The twenty-first century has witnessed tremendous changes, and it is still experiencing more, such as technological and rapid sociological changes, which also

⁶⁶⁰Un Bae Kim, 'Contemporary Popular Culture and Christian Responsibility: A Korean Adventist Perspective', 28th International Faith and Learning Seminar 2, Babcock University, Nigeria, June 17-29, 2001, pp. 177-178.

⁶⁶¹Andrew Uduigwomen, 'Philosophical Objections to the Knowability of Truth: Answering Postmodernism', *Quodlibet Journal* vol.7, no. 2, April, June 2005. <http://www.quodlibet.net/articles/uduigwomen-postmodernism.shtml>.

⁶⁶²Groothuis, *Truth Decay*, pp. 35-37.

includes the practices of Christianity.⁶⁶³ These changes, I strongly believe, mark the onset of what is referred to as postmodernity or contemporary culture.

Black Megachurches, which evolved from both the African diaspora⁶⁶⁴ and African instituted Churches⁶⁶⁵ have played a vital role in the development of Christianity globally, and as such their influence and impact cannot be ignored within Western contemporary culture. The African Megachurch framework is significant as it has facilitated a more comprehensive and cohesive method and style to resolve issues confronting not only their community but the entire community where their religious and social impact are felt.⁶⁶⁶ They have managed to adjust and operate within their socio-cultural environment.

These Churches blend with contemporary culture, thereby forming a unique identity and theology called African Pentecostalism, which has grown to influence and in fact is changing the face of Christianity⁶⁶⁷ in the twenty-first century. However, my intention is to explore contemporary culture from a cultural and religious perspective, to determine its relevance and influence on African Megachurches within the UK. For this reason, I will use New Wine Church, London, an African Black Megachurch, to investigate if Western culture has influences its worship concept and practices, and vice versa. Is New Wine Church a Megachurch?

⁶⁶³ Alvin Toffler, *The Third Wave* (New York: Bantam, 1980), pp.18-21.

⁶⁶⁴ Afeosemimo Adogame, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (London: Bloomsbury Academic, 2013), p. 28.

⁶⁶⁵ Gerhardus Cornelis Oosthuizen, *Afro-Christian Religions, Iconography of Religions* (Leiden, Brill, 1979,) p. 6.

⁶⁶⁶ Hinton, *The Commercial Church*, pp. 11-13.

⁶⁶⁷ Gifford, *African Christianity: Its Public Role* (London: Hurst, 1998), pp. 30-32.

Chapter 5

New Wine Church

5.0 Introduction to New Wine Church

This section will discuss New Wine Church (NWC) as a Megachurch, and explore its distinctive features such as location and architectural design, worship, belief, practice, culture, programs, leadership and structure to determine how the AICs' worship concept has metamorphosed into a British-African Pentecostal contemporary worship style. Also, this section will explore the role of Dr Tayo Adeyemi, the founding senior pastor, as a charismatic leader and explore some of his key ideas and preaching themes.

The importance of this section is to reveal how the AICs' worship concept and leadership style has been influenced by Western culture, and how British-African Megachurches such as NWC have also influenced Western culture in terms of worship.

Most of the data on NWC is retrieved from the NWC website, personal contacts and observation, the New Wine weekly Chronicle, literatures and interviews

5.1 Pastor Tayo Adeyemi



NWC5 Figure 1. Pastor Tayo Adeyemi: Founder of NWC

Tayo Adeyemi, the founding pastor of New Wine Church, was born on the 25th of September 1964 in Leeds, England to the family of Mr and Mrs Adesegun Adekunle Adeyemi and Christianah Olubandele Adeyemi.⁶⁶⁸ He left England at an early age for Nigeria, where he had all his formal education,⁶⁶⁹ primary, secondary and university, and graduated from the University

of Ibadan as a medical doctor.⁶⁷⁰ He was led to Christ at the age of ten by his elder sister Deji Shodeinde and developed an enthusiastic and passionate commitment to prayer and Bible study, which amazed his school friends.⁶⁷¹

Adeyemi's leadership skills perhaps first began to become evident when, during his undergraduate days, he pioneered a students' fellowship on campus known as the 'Family of Christ Called Unto Service' (FOCCUS), which became a national movement of more than 3,000 students with branches in most Nigerian universities and colleges within its first five years of existence.⁶⁷² Later, he was amongst the pioneers of the Full Gospel Business Men's Fellowship in various parts of Nigeria. During his medical school days at Ibadan, he served as the president of the Nigerian Medical Students Association (NiMSA), exercising national leadership in this sphere.⁶⁷³

⁶⁶⁸<http://www.drtayofoundation.org/biography/> (Accessed on January 20th, 2015)

⁶⁶⁹<http://www.drtayofoundation.org/biography/> (Accessed on January 20th, 2015)

⁶⁷⁰http://www.drtayofoundation.org/OOS_Download.pdf/ (Accessed on January 20th, 2015)

⁶⁷¹<http://www.drtayofoundation.org/biography/> (Accessed on January 20th, 2015)

⁶⁷²<http://www.drtayofoundation.org/biography/> (Accessed on January 20th, 2015)

⁶⁷³<http://www.drtayofoundation.org/biography/> (Accessed on January 20th, 2015)

Adeyemi planned to become a neurosurgeon on completion of his medical degree, and so returned to the UK for further studies in neurosurgery. However, in 1981 his plans changed.⁶⁷⁴ During his residency program, Adeyemi started the Upper Room Fellowship with two of his friends at his home at Hackney. The fellowship grew very quickly in numbers so they were forced to get a bigger space.⁶⁷⁵ While Adeyemi initially resisted a developing sense of being led into church leadership, in 1993 he accepted the call to ministry, and these events gave birth to what is known today as New Wine Church. Just five years later, in 1998, with the London church growing rapidly, Adeyemi planted a branch of NWC in Minneapolis, Minnesota.⁶⁷⁶ Adeyemi was married with children, and was a teacher, motivator and mentor.⁶⁷⁷ He was also known for his charismatic ability and an excellent spirit, which I observed the first day I met him at New Wine Church⁶⁷⁸.

Thumma and Hey assert that many Pentecostal Church leaders are charismatic and possess a strong visionary spirit, and as such are the principle focus or drive of their church because of their gift and potential;⁶⁷⁹ Schaller also confirms that the founder's vision and personality is often a substantial factor in setting up any church for greatness.⁶⁸⁰ In this light, this study supports Thumma and Schaller's explanations and suggests that most African Pentecostal Megachurches' leaders have a great influence on their churches' growth and development, because of their strong charismatic gifts and potential. For example, Adeyemi is a classic illustration of these

⁶⁷⁴<http://www.drtaoyofoundation.org/biography/> (Accessed on September 13th, 2014)

⁶⁷⁵New Wine Church, 'A Celebratory Tribute to Dr. Tayo Adeyemi -1964-2013', pp.1-2.

⁶⁷⁶<http://www.drtaoyofoundation.org/biography/> (Accessed on September 13th, 2014)

⁶⁷⁷<http://www.newwine.co.uk/church/our-pastor/> (Accessed on September 13th, 2014)

⁶⁷⁸In 2004, I went on a visit to worship in other church, to get to know him better.

⁶⁷⁹Hey, *God in the Suburbs and Beyond*, p. 55.

⁶⁸⁰Lyle Schaller, 'Megachurch!', *Christianity Today*. (March 5th 1990, pp 20-24), p. 22.

scholars' assertions as he successfully transformed NWC from an archetypal AIC assembly to a global arena through his own charismatic gifts and insights.

Adeyemi described his vision for New Wine Church, a vision which he believed God had entrusted to him, in vivid language in a document called 'The Church I see', which has gone on to become one of NWC's fundamental and foundational documents.⁶⁸¹

Come with me through the veil and let me show you what I have seen. Mount up on wings as eagles, soar with me to the summit and let me show you what has been shown to me. Take the eye-salve and anoint your eyes, so that you may see clearly – for I want to show you THE CHURCH I SEE. The church I see is a vibrant, dynamic body of wholesome believers – pulsating with the life of God and exuding the very fragrance of His beauty and His love ... This is the church I see. And this church could very well be our church. As a matter of fact the church I see is our church – New Wine Church. I will not say in my heart "who will ascend into heaven to bring down this church?" or "who will descend into the depths to bring it up?" For the word is near me, in my mouth and in my heart. This church is locked up within us. In the innermost recesses of our hearts – in our bowels – in our loins and in our spiritual wombs. And we will pay the price; we will travail as Zion and bring forth this child – this church ... [will] come forth and be the Church of the 21st Century.⁶⁸²

Adeyemi's vision explains in totality the characteristics – belief, culture, practice, worship style, leadership and governance, '*meganess*' and cultural diversity, missionary and social activities – of NWC in its context as a global church. It incorporates the entirety of human existence as it reveals the dynamics of worship and communal lifestyle features as reflected in the early AICs.⁶⁸³ His vision speaks of practical Christianity and charismatic leadership, which bring about a universal worship practice amongst a diverse group of people by using every available resource

⁶⁸¹<http://www.newwine.co.uk/church/the-church-i-see/> (Accessed on September 13th, 2014)

⁶⁸²<http://www.newwine.co.uk/church/the-church-i-see/> (Accessed on September 13th, 2014)

⁶⁸³Dickson Bota, 'A Case Study About Worship In African Context', *The Great Mind of Dickson Bota*, (Thursday, August 5, 2010). See <http://theostellas.blogspot.co.uk/2010/08/case-study-about-worship-in-african.html> (Accessed on July 14th, 2014).

or technology to make worship and leadership dynamic, able to fit into today's modern Church – a home for all.⁶⁸⁴

Furthermore, Adeyemi through his vision encouraged social evangelism and a relationship between NWC and its immediate community within the UK and around the world. For example, NWC engages in charity work within its UK community⁶⁸⁵ and abroad⁶⁸⁶ – see section 5.1.1.1 for more details. Adeyemi positively influenced and promoted African Pentecostalism, reformed its self-understanding and identity, and broadened its scope of operations to enthusiastically propagate the Gospel through the African dynamic worship concept, which still influences global Pentecostal worship today.⁶⁸⁷

Before his death from ill health on June 30th 2013, Adeyemi was widely and highly regarded as a twenty-first century leader and minister of the Gospel whose preaching, pastoral care and ministry touched many within and outside the UK, including myself. He was a visionary leader who directed the NWC along the path that made it one of the most dynamic British-African Megachurches in the UK. Its worship concept and style have been influenced by contemporary culture and at the same time have influenced its environment, both in the area of global dynamic Pentecostal worship and social engagement.⁶⁸⁸ Having introduced the church's founder, who continues to have a considerable impact on the shape and direction of the church today, we can now proceed to ask: what is NWC like today, and how did it get there?

⁶⁸⁴<http://www.newwine.co.uk/church/the-church-i-see/>. (Accessed on September 13th 2014)

⁶⁸⁵Feeding the less privileged

⁶⁸⁶The Tayo Adeyemi Foundation in Indian.

⁶⁸⁷New Wine Church, 'A Celebratory Tribute to Dr. Tayo Adeyemi -1964-2013', p. 50.

⁶⁸⁸Data obtained from personal interview and interaction with Pastor Tayo Adeyemi in 2005 at an Evangelical meeting in Leyton, London.

5.1.1 The Beginning and Description of New Wine Church (NWC/New Wine)

The church I see is a perfect cube – its length, breadth and height are equal. A church that is square, solid, strong, stable and structured. It's a church where every aspect of ministry is mature and strong. Worship is strong, the word is strong, prayer is strong, ministry to children and youth is strong, community outreach and social action is strong. A church that is well rounded.⁶⁸⁹

By 'cube', I believe Adeyemi was describing the perfect Church. A cube symbolises perfection.⁶⁹⁰ Thus, he was defining the mission, theology and architectural perfection of NWC as intimate and dynamic worship with God – a church shaped in God's perfection. New Wine started like a small insignificant cube, went through the vicissitudes of a humble beginning to periods of intense evangelistic vehemence and searching for a doctrinal anchor and purity, to the present explosion as a Megachurch, providing both spiritual and socio-economic benefits, where its length, breadth and height fit into the globe as perfect cube through the vision of Adeyemi.⁶⁹¹ How did it start?

The New Wine Church was founded in 1993 and had its inaugural service on the 25th July the same year, with 25 people in attendance at the West Greenwich Community and Arts Centre. NWC worshipped at this centre until 24th December 2000, when they moved into their present home at Gateway House.⁶⁹² How is New Wine Church categorised?

⁶⁸⁹<http://www.newwine.co.uk/church/the-church-i-see/> (Accessed on July 14th, 2014).

⁶⁹⁰<http://www.flyingchariotministries.com/cubesofsapphire.htm/> (Accessed on July 14th, 2014).

⁶⁹¹<http://www.newwine.co.uk/church/the-church-i-see/> (Accessed on July 14th, 2014).

⁶⁹²<http://www.drtayofoundation.org/biography/> (Accessed on July 14th, 2014).

Also see <http://www.newwine.co.uk/church/community-action/> (Accessed on July 14th, 2014).

5.1.1.1 New Wine Categorisation and Distinctive Features

NWC is an independent, interdenominational, international Pentecostal Church located in south-east London and is perhaps one of the largest Black Churches in that area.⁶⁹³ This confirms Tucker-Worgs' argument that most Black Megachurches are more likely to be independent or non-denominational, meaning they are not necessarily affiliated to any denomination. NWC currently has a congregation size of about 5,000.⁶⁹⁴ However, the senior pastor, Michael Olawore, confirms that NWC has a 3,000 membership strength but does have a congregation of 5,000 during key programs such as Maximise Life Conference.⁶⁹⁵

NWC has a weekly attendance of 2,000 worshippers, including children.⁶⁹⁶ This means that they would attain the attendance figure established by Thumma's⁶⁹⁷ and Vaughan's⁶⁹⁸ definitions of a Megachurch: its weekly services should attract over 2,000 attendees.⁶⁹⁹ It is important to note here that while the congregation size of 5,000 represents total number of worshippers, the figure of 2,000 indicates those attending weekly services: this comprises both members and non-members of NWC. Numeric size alone is not the only distinctive feature with which to describe NWC as a Megachurch, as other distinctive features such as worship style, organisation and leadership dynamics are also significant, and will be explored. Additionally, NWC's charismatic and authoritative senior minister and conventional theological positions

⁶⁹³http://en.wikipedia.org/wiki/New_Wine_Church. (Accessed on May 14th, 2014).

⁶⁹⁴<http://www.drtayofoundation.org/biography/>. (Accessed on May 14th, 2014).

⁶⁹⁵Interview held with Pastor Michael Olawore on the 22nd of October, 2014 at NWC.

⁶⁹⁶<http://www.keepthefaith.co.uk/news/church-leaders-pay-tribute-to-dr-tayo-adeyemi-following-his-death-on-june-30th/#sthash.WgXQcgOY.dpuf/>. (Accessed on May 14th, 2014).

⁶⁹⁷Thumma, *Beyond Megachurch Myths*, p. xviii

⁶⁹⁸Vaughan, *Megachurches and America's Cities*, p. 53.

⁶⁹⁹<http://www.keepthefaith.co.uk/news/church-leaders-pay-tribute-to-dr-tayo-adeyemi-following-his-death-on-june-30th/#sthash.WgXQcgOY.dpuf/>. (Accessed on May 14th, 2014).

are also distinctive features that add up to classify NWC as a Megachurch. Malcolm P. Drewery⁷⁰⁰ and Cartledge and Davies also confirm the aforementioned NWC's features as Megachurch distinctive features.⁷⁰¹

NWC is a vibrant African-led Pentecostal Church that comprises over thirty nationalities in its membership.⁷⁰² This composition confirms Thumma's suggestion that many Charismatic or Pastor-Focused Megachurches are usually of a multi-cultural composition.⁷⁰³ However, the majority of NWC's members are of African origin, especially West African, and most of these are Nigerian.⁷⁰⁴

Thus, it is absolutely clear that New Wine provides a faith that is relevant to the needs of existing Black minorities, and African communities in particular.⁷⁰⁵ Barnes explains that the Black church, since its inception, has played an active and significant role in providing social services within its community.⁷⁰⁶ And in support of Barnes' argument, this study agrees that, since the time of African slavery, the Diaspora African Church has been a community of social services, for example learning centre to educate those who need it to progress in their career or job, direct social service provisions like health activities, benevolence program for emergency help for people in need and housing assistance, alongside its dynamic charismatic worship that

⁷⁰⁰Malcolm P. Drewery, *Black Megachurches and Social Services*, (Ann Arbor; MI: ProQuest, 2008), p. 1.

⁷⁰¹Cartledge and Davies; An Article on: A 'Megachurch in a Megacity': A Study of Cyberspace Representation, (6th August, 2013, pp. 1-18), pp. 3-4. Is this a website? Provide link if so.

⁷⁰²<http://www.newwine.co.uk/church/community-action/> (Accessed on July 14th, 2014).

⁷⁰³Thumma & Travis, *Beyond Megachurch Myths*, p. 38.

⁷⁰⁴http://www.shipoffools.com/mystery/specials/london_05/reports/1019.html/

⁷⁰⁵<http://www.newwine.co.uk/church/community-action/> (Accessed on July 14th, 2014).

⁷⁰⁶Sandra L. Barnes, *Priestly and Prophetic Influences on Black Church Social Services*, pp. 206-207. Also see:

<http://www.case.edu/artsci/soci/documents/PriestlyandPropheticInfluencesonBlackChurchSocialServices.pdf/>. (Accessed on July 14th, 2014).

provides spiritual awakening.⁷⁰⁷ This is significant to this study, as it will help to address the research question.

Similarly, research has shown that the priorities of Black churches and their social function in their community are different from those of White Churches. For example, Stephen Hunt explains that Black Christianity significantly contributes to creating self-confidence among Black migrants in Britain.⁷⁰⁸ In support of Hunt's argument, this study affirms that British African Megachurches have in numerous ways helped their likes to create a form of identity to withstand the various challenges that come with the Diaspora phenomenon, such as regularising their 'leave to remain' in the UK, and getting jobs and accommodation and education and vocational skills.⁷⁰⁹ In view of this, Drewery also explains that Black churches are supportive in addressing members' issues such as family and social life building, poverty and illiteracy,⁷¹⁰ which was also a key practice amongst the early AICs.⁷¹¹

Building on Hunt and Drewery's arguments, interviews with 2 British-African Megachurches' leaders (NWC inclusive) were conducted, and the following related issues in figures 2 and 3 were discovered as the most frequent pressing issues that bring many attendees to church. Further details will be explored in section 5.5.

⁷⁰⁷ Sola Akinrinade, and Aderemi Ajibewa, 'Globalization, Migration and the New African Diasporas: Toward a Framework of Understanding', In *Nigeria's Struggle for Democracy and Good Governance*, edited by Adigun Agbaje, Larry Diamond, and Ebere Onwudiwe, (Ibadan: Ibadan University Press, 2003), p. 435.

⁷⁰⁸ Stephen Hunt, "'Neither Here nor There': The construction of Identities and Boundary maintenance of West African Pentecostals'. *Sociology*, vol. 36, no.1, 2002, (pp. 147-169), pp. 147-153.

⁷⁰⁹ Adogame, *The African Christian Diaspora*, pp. 22-27. Also see Michael Baffoe, 'Spiritual Well-Being and Fulfilment, or Exploitation by a Few Smart Ones? The Proliferation of Christian Churches in West African Immigrant Communities in Canada', *Mediterranean Journal of Social Sciences*, vol. 4, no. 1, January 2013, pp. 306-309.

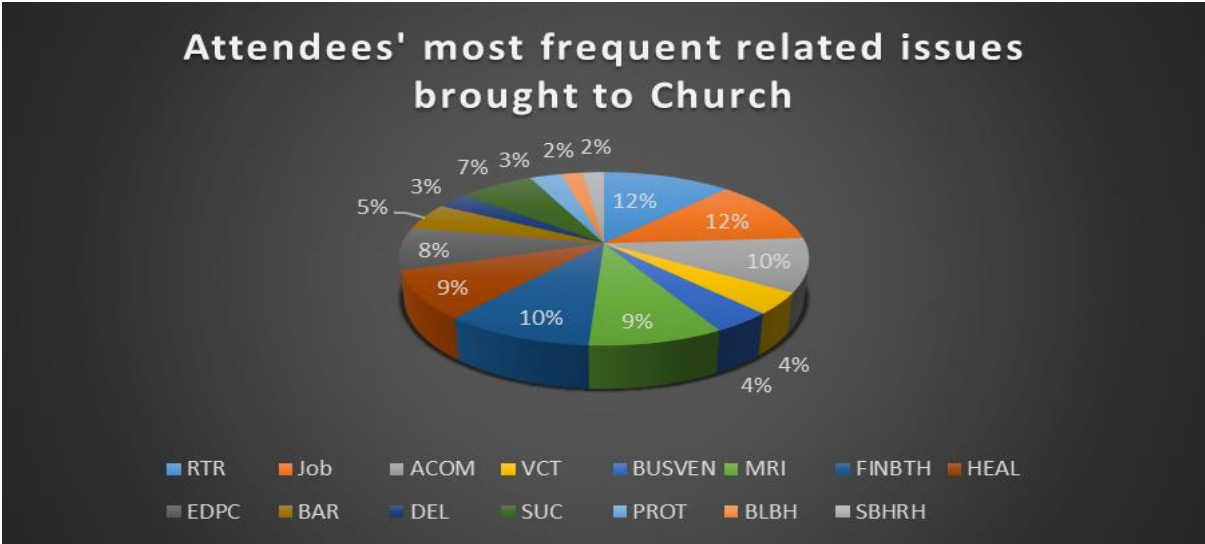
⁷¹⁰ Drewery, *Black Megachurches and Social Services*, pp. 27-28.

⁷¹¹ Allan Anderson, *Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa, African initiatives in Christian mission* (Pretoria: University of South Africa Press, 2000), p.125.

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S/N	Issues	Abbreviation	Percentage
1.	Regularisation to Remain in the UK	RTR	12%
2.	Job	JOB	12%
3.	Accommodation	ACOM	10%
4.	Vocational Trade	VCT	4%
5.	Business Venture	BUVN	4%
6.	Marital and relationship issues	MRI	9%
7.	Financial Breakthrough	FINB	10%
8.	Healing	HEAL	9%
9.	Education and Professional Career	EDPC	8%
10.	Barrenness	BARR	5%
11.	Deliverance Curses	DELI	3%
12.	Success	SUCC	7%
13.	Protection	PROT	3%
14.	Blessings for Family back Home	BLBH	2%
15.	Success for Business back Home and safe Return home.	SBHRH	2%

NWC5:Fig.2 *Data retrieved from interviews with Black Megachurch leaders and pastors in London to ascertain what brought people to church.*



NWC5:Fig. 3- Statistical representation of attendees' related frequent issue. Data Source⁷¹²

⁷¹² Data received from interview with head pastor.

In addressing these various issues, New Wine's revolutionised African Pentecostalism has given hope not only to the Black Community but to the entire community, as it fosters communal life.⁷¹³ For example, they feed the less privileged⁷¹⁴, which will be explored later. Indeed, this practice could be linked to the inherent African culture and practice of a communal lifestyle.⁷¹⁵ Phil Zuckerman also confirms that the Black Church tends to be more family- and social life-oriented.⁷¹⁶ Hence, this is significant to the phenomenon of African worship as it leads to membership increase and growth⁷¹⁷, because as different people of diverse backgrounds and needs come to the church to get help, they come back, thus contributing to the church's development.

NWC's increase in numbers has demanded its adoption of professional business prototypes and organisational dynamics, creating a fascinating architectural and business-like environment which provides professional and inspiring worship and leadership for its contemporary populace; Thumma⁷¹⁸ and many other scholars⁷¹⁹ also confirm these as Megachurch features. These features will be explored from section 5.1.2. How are members integrated and sustained in NWC?

⁷¹³<http://www.newwine.co.uk/church/community-action/>

⁷¹⁴<http://www.newwine.co.uk/church/community-action/>

⁷¹⁵Isizoh, (ed.) *The Attitude of The Catholic Church Towards African Traditional Religion and Culture*, p. 147

⁷¹⁶ Phil Zuckerman, *Du Bois on Religion*. (Walnut Creek, CA: AltaMira, 2000), p.21. And also see Drewery, *Black Megachurches and Social Services*, p. 27

⁷¹⁷Adogame, *The African Christian Diaspora*, p. 68.

⁷¹⁸Thumma, *Megachurch Myths*, pp. 14-15

⁷¹⁹Drewery, *Black Megachurches and Social Services*, pp. 5-7.

5.1.1.2 NWC'S Membership, Demographic and Sundance Features

New members joining NWC are required to attend the New Wine's membership class to familiarise themselves with its beliefs and practices, and the Bible.⁷²⁰ On completion of the programme, they become qualified to serve in any of the twenty-nine teams within the church,⁷²¹ which also helps to build a network of relationships within the church for them. Thumma explains that smaller units are mostly likely to encourage or create levels of intimacy and emotional support.⁷²² Likewise, those interested in baptism attend the baptismal class conducted by the Believers' College.⁷²³ Membership classes and the Believers' College will be explored further in section 5.1.1.3.

However, the growth of NWC is to an extent attributed to surrounding cultural changes or influences: NWC has adjusted to contemporary cultural changes and its multi-cultural membership makes its dynamic African style of worship appealing and acceptable universally, thus attracting people from a wider demographic that likes the British African Megachurch worship style.

Demographically, women form the bulk of New Wine Church's population.⁷²⁴ In light of this, Thumma explains that most Megachurches are populated with women attendees,⁷²⁵ despite Carl Dudley and David Roozen's observation that larger congregations attract more males proportionally. However, there is a distinct male

⁷²⁰'Newwinechronicle', The weekly bulletin of New Wine Church, p. 2.

⁷²¹<http://www.newwine.co.uk/church/leaders/follow-up/>

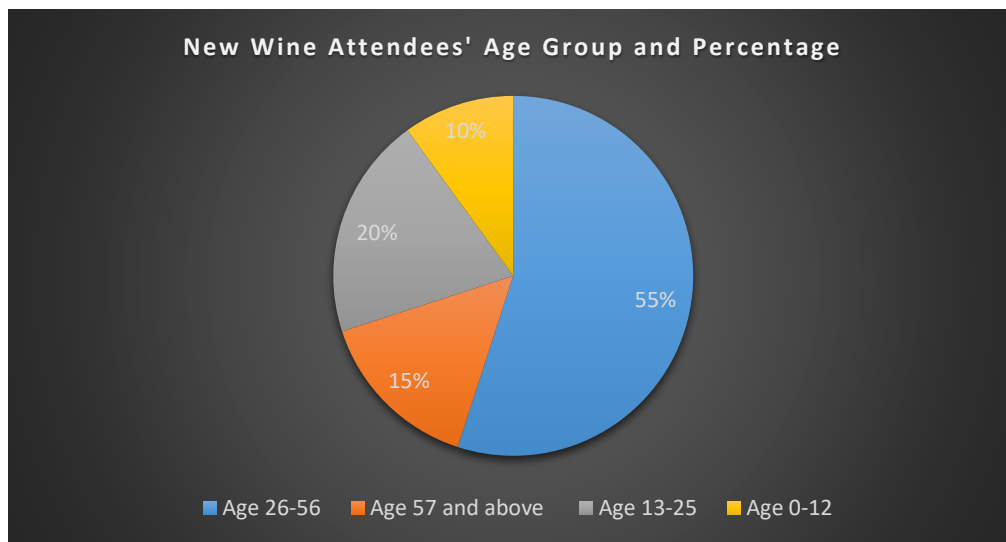
⁷²²Thumma, *Megachurch Myths*, pp. 15-17

⁷²³'Newwinechronicle', The weekly bulletin of New Wine Church, p. 2.

⁷²⁴http://www.shipoffools.com/mystery/specials/london_05/reports/1019.html/

⁷²⁵ Thumma, 'Exploring the Megachurch Phenomena': *Their characteristics and cultural context*.
http://hirr.hartsem.edu/bookshelf/thumma_article2.html/

dominance in NWC's leadership.⁷²⁶ This is often the case with Megachurches, as Dudley and Roozen have suggested.⁷²⁷ NWC's active adult attendees' age range falls between 26 - 56 years and this group forms the bulk of the congregation. However, 57 and above forms a smaller percentage. Similarly, young people (13-25 years) is also another vibrant group that forms a significant population of the church.⁷²⁸ And lastly, the children's group consists of the ages of 5 -12 years.⁷²⁹



NWC5:Fig. 4 NWC Attendees' Age Group and Percentage: Data Source⁷³⁰

As most African Megachurches are led by both charismatic and educated leaders, their ministries seem to attract good numbers of educated people.⁷³¹ In support of Tucker-Worgs's argument, for example, Adeyemi was a charismatic and educated medical doctor whose ministry populated NWC with educated upper and professional class members: for example, NWC attracts medical doctors, engineers,

⁷²⁶<http://www.newwine.co.uk/church/leaders/>

⁷²⁷Carl S. Dudley and David A. Roozen. 2001. *Faith Communities Today: A Report on Religion in the United States Today*. (Hartford, CT: Hartford Institute for Religion Research, Hartford Seminary 2001), pp.13-14.

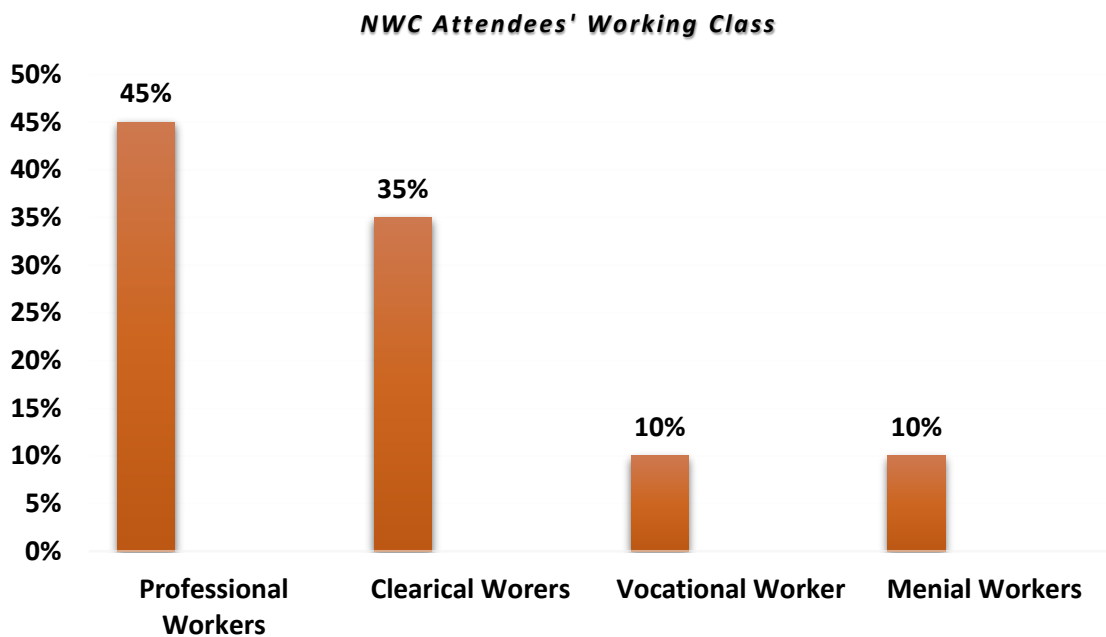
⁷²⁸<http://www.newwine.co.uk/ministries/youth/>

⁷²⁹<http://www.newwine.co.uk/church/community-action/>

⁷³⁰ Data received from interview with head pastor.

⁷³¹Tucker-Worgs, *The Black Megachurch*, p. 33.

accountants and doctorate holders, to name but a few.⁷³² However, NWC also has a substantial population of middle and lower-class attendees: for example nurses, teachers, health care workers, and so on.⁷³³ This study classified these various classes of NWC attendees into professional, clerical, vocational and menial workers to explicitly show their percentage. This will be explored more in section 5.5.



NWC5:Fig. 5 - NWC Attendees' Working Class Categories: Data Source⁷³⁴

It would be useful to know what attracts this variety of attendees, and how NWC's preaching and practices meet their needs. To provide answers to these questions, this study will rely on the current data from this research survey, which will be explored in section 6.5. In view of this variety of attendees, Washington Gladden explains that their interaction provides answers to their diverse needs and encourages social gospel,⁷³⁵ thereby making the church relevant to society. In support of

⁷³²<http://www.newwine.co.uk/church/community-action>

⁷³³<http://www.newwine.co.uk/church/community-action>

⁷³⁴ Data received from interview with head pastor.

⁷³⁵ Jeanne Halgren, Kilde, *When Church Became Theatre: The Transformation of*

Gladden's argument, this study believes that the church should be 'relevant', making Christian practices and belief practical within the community where it preaches Christ, which Adeyemi also foresees when he explains that:

The church I see is relevant and practical in its outreach to society. A church that is answering the questions that people are asking. It's a place where needs are met, where broken hearts are mended and hurts are healed. It's a place where the waters are always stirred, where the Balm of Gilead flows without ceasing.⁷³⁶

In line with Adeyemi's vision, NWC today is a community of different classes of attendees who contribute significantly to the increasing growth and development amongst members, which confirms Barnes argument that the Black Megachurches' members educate each other.⁷³⁷ For example, the learned and upper class of professional worker becomes a constitutive part of the development of the lower class or unlearned; Cheryl Townsend Gilkes likewise suggested that black professional attendees help in developing members of the black congregation.⁷³⁸ For example, the professional accounts members help in mentoring and coaching younger black members to succeed in such a career. This study accepts Gilkes' argument because it is relevant in explaining some of the reasons why there is increased growth in membership within African Megachurches such as NWC, as it creates an opportunity for young professionals to assist members to develop, especially other young people.

Evangelical Architecture and Worship in Nineteenth-Century America, (USA, Oxford University Press, 2002), pp. 193-194.

⁷³⁶<http://www.newwine.co.uk/church/the-church-i-see>

⁷³⁷Barnes, *Black Megachurch Culture: Models for Education and Empowerment*; pp.39-69 & 114-116.

⁷³⁸Sandra L Barnes, *Live Long and Prosper: How Black Megachurches Address HIV/AIDS and Poverty in the Age of Prosperity Theology*, (New York, NY:Fordham University Press, 2013), pp. 168-170

Additionally, Adeyemi's vision shapes NWC into providing a diversity of programmes and infrastructure to meet the needs of its variety of demographic groups.⁷³⁹ For instance, the Senior Citizens' Club,⁷⁴⁰ summer kids' club and youth programs⁷⁴¹ are created to meet the needs of members within those groups, as well as ensuring their physical and spiritual development. This aligns with the insights of Warfa and Winsberg, Halgren Kilde⁷⁴² and Thumma⁷⁴³, who also explain that Megachurches focus significantly on attendees' satisfaction,⁷⁴⁴ thereby providing a basic environment and infrastructures and programmes that keep the attendees wanting to come back to or become part of the church.

Although this study agrees with these scholars' thoughts, it should be stated that 'focusing on attendees' satisfaction' in NWC, such as helping people to achieve academically, getting jobs or providing welfare and emotional support, is not merely a Megachurch phenomenon but also an African way of life: especially in the West African culture, people encourage and assist each other. Lisa Duran also confirms that Black Churches are communal-focused and intrinsically committed to assisting others.⁷⁴⁵

⁷³⁹The three categories of populace in NWC – high class, middle class and low class and the different age brackets

⁷⁴⁰This is a group of elderly people that members of NWC befriend and encourage in the community. Members call them often to remind them of things like hospital appointments, and help with shopping and visits.

⁷⁴¹<http://www.newwine.co.uk/church/community-action>

⁷⁴²Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*, (New York, NY; Oxford University Press, 2002)

⁷⁴³Thumma and Travis, *Beyond Megachurch Myths*, p. 16.

⁷⁴⁴Warf and Winsberg, 'Geographies of megachurches in the United States', p. 34.

⁷⁴⁵Lisa Duran, 'Caring for Each Other: Philanthropy in Communities of Color', *Grassroots Fundraising Journal*, vol.4 (September/October 2001), p. 2.

Adeyemi explains that Black Churches are living and growing organisms⁷⁴⁶ an inherently African communal cultural phenomenon, where everyone is uncle, brother, sister, cousin or aunt – this indicates that the Black Church operates as a family or a fictive kin relationships system,⁷⁴⁷ hence respecting and caring for each other's well-being. Likewise, the fictive kin phenomenon is central to African culture, especially West African communities, where parents encourage children to see others as aunts and uncles. Indeed, today Africans address older persons as 'uncle' or 'aunty'.⁷⁴⁸ This gradually crept into African Christianity and has become a significant phenomenon of African worship style, hence making British-African Megachurches such as NWC genuinely community-focussed worship centres.

In light of the above, close observation and interaction with NWC has clearly revealed that it practises holistic evangelism through its dynamic African worship spirit⁷⁴⁹ with diverse activities and Evangelical programs.⁷⁵⁰ Likewise, NWC has a wide variety of activities, for example Sundance services, events and conferences, training and ministry programs and evangelistic programmes and outreach events, ranging from local to international.⁷⁵¹

⁷⁴⁶<http://www.newwine.co.uk/church/the-church-i-see>

⁷⁴⁷Eric K. Shaw, 'Fictive Kin and Helping Behavior: A Social Psychological Exploration among Haitian Immigrants, Christian Fundamentalists, and Gang Members', *Sociation Today*, vol. 6, no. 2, Fall, 2008. <http://www.ncsociology.org/sociationtoday/v62/fictive.htm>.

⁷⁴⁸Linda Chatters M., Robert Joseph Taylor, Rukmalie Jayakody, 'Fictive Kinship Relations in Black Extended Families', *Journal of Comparative Family Studies*, vol. 25, no. 3, Autumn 1994, <http://www.questia.com/library/journal/1G1-16988742/fictive-kinship-relations-in-black-extended-families>.

⁷⁴⁹Dickson Bota, 'A Case Study About Worship In African Context', *The Great Mind of Dickson Bota*. (August 5th, 2010) See <http://theostellas.blogspot.co.uk/2010/08/case-study-about-worship-in-african.html> (Accessed on July 14, 2014).

⁷⁵⁰Faupel, *The Everlasting Gospel*, pp. 182-227.

⁷⁵¹<http://newwine.co.uk/church/leaders/new-wine-academy>. (Accessed on September 13th, 2014)

According to the Church authority⁷⁵², these various programs and events are put together to empower the attendees to discover their purpose and maximise their lives. Furthermore, it was stressed by same source that NWC uses the Evangelical and outreach programmes to assist members of the community, and to offer charity activities and support abroad as a means of giving hope to the hopeless.⁷⁵³NWC charity work abroad will be explore later. Below is a classification of NWC's Sundance and Evangelical events, and the possible time periods of these events.

⁷⁵²Interview held with Pastor Michael Olawore, the present senior pastor of NWC, on the 24th of September, 2014 at the Church.

⁷⁵³Interview held with Pastor Michael Olawore, the present senior pastor of NWC, on the 24th of September, 2014 at the Church.

Below are examples of NWC's annual evangelical and outreach program logos. These images were extracted from website⁷⁵⁴.

NWC5:Fig. 6: NWC Sundance and Evangelical Outreach Programs

Schedule	Services	Time
Weekly Services	1. Sunday services	9am-2pm
	a) 1st Service (Adult) b) 2nd Service (Adult) c) Youth Service	9am -11am 11am -1pm 1pm - 3pm
	2. Cell Groups meeting	7pm - 8:30pm
Monthly program	1. Power Night – <i>1st Friday of each month</i> 2. Leaders' Monthly meetings 3. 3 rd Saturday of every month - <i>Community Outreach</i>	11pm – 4am 10am – 2pm 10am – 2pm
	1. Annual Conference - <i>Maximise Life Conference</i> 2. Autumn Glory (Oct) - <i>Grace to Expand</i> 3. Career Builders (Nov.) - <i>Empowered to Expand</i> 4. Christmas Lighting (Nov) 5. Christmas Hamper (Dec)	6pm -10pm 10am - 3pm 7pm -10pm 7pm - 9pm 10am - 4pm
Ministry Programs	Prison & Hospital visitation, Single & Married Programs	

⁷⁵⁴<http://www.newwine.co.uk/>. Also see <http://www.newwine.co.uk/church/events> for more NWC events. (Accessed on September 13th, 2014)



NWC5-Fig.6.1: *Expand Program*

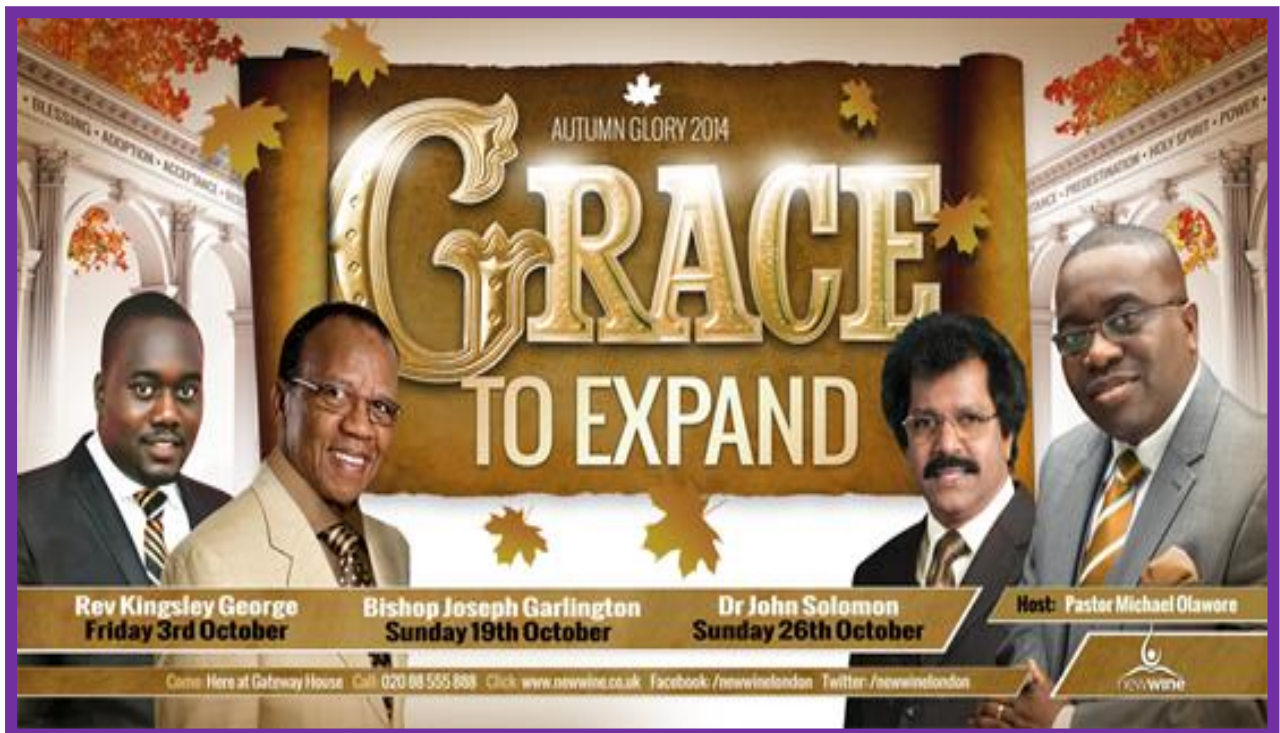


NWC5-Fig.6.2 *Career Builders*

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NWC5:Fig.6.3 Christmas Hamper



NWC5:- Fig.6.3 Autum Glory



NWC5-Fig.6.4 Christmas Lighting



NWC-F.6.4.1 Women program

5.1.1.3 NWC's Developmental Programs and Social Engagement

The church I see is a missionary equipping and sending station where 52 weeks a year, missionaries are being sent out into the local community and to the uttermost parts of the earth with the saving power of Jesus Christ. It's a church whose doors are open 24 hours a day, 7 days a week – where ministry is not restricted only to designated service times.⁷⁵⁵

Adeyemi's vision of NWC reflects a missionary church where equipping of the Saints and missionary assignment is not only achieved through Sundance services⁷⁵⁶, but through all-inclusive programs and events across the diverse church populace and missionary outreach programs within the community and abroad. Adeyemi's mission and vision of sending out missionaries could be likened to the early Azusa Street Revival Mission, where missionaries were sent to local communities and abroad, which led to a diaspora of missionaries.⁷⁵⁷ New Wine International is an arm of the Church that deals with its international missionary program: for example, NWC has international offices in Lagos and Johannesburg, and a branch in Minneapolis, USA.⁷⁵⁸

Thus, to work to fulfil his missionary vision, Adeyemi developed and deployed a holistic approach to evangelism by making teaching and equipping vital for ministry in the NWC.⁷⁵⁹ Teaching at NWC is structured for discipleship training; for spiritual maturity, leadership development and missionary outreach. For this reason, the New Wine Academy⁷⁶⁰ consists of different teaching arms for the developing, training and

⁷⁵⁵<http://www.newwine.co.uk/church/the-church-i-see/>

⁷⁵⁶Sundance services means all weekly programmed services.

⁷⁵⁷Faupel, *The Everlasting Gospel*, pp. 182-227. Also see Gary B. McGee, 'Enrichment Journal', William J. Seymour and the Azusa Street Revival
http://enrichmentjournal.ag.org/199904/026_azusa_3.cfm/

⁷⁵⁸<http://www.newwine.co.uk/ministries/international/>

⁷⁵⁹<http://www.newwine.co.uk/church/the-church-i-see/>

⁷⁶⁰<http://newwine.co.uk/church/leaders/new-wine-academy/>

equipping of its members. For example, the Believers' College is responsible for equipping members for further missionary assignments: all leaders and workers receive training from the Believers' College, preparing them for the mission ahead.⁷⁶¹

Similarly, the Membership Class is another developmental route to empower and equip new members with the basic knowledge of Christ and what New Wine stands for. The Membership Class is mainly for new members wanting to join the Church.⁷⁶² The New Life Program is another eight-week teaching program training its members in the way of the Lord. Membership to this program is through the 'altar-call' made during services.⁷⁶³

As NWC is anchored on the theology of teaching and equipping attendees to maximise life, the Marriage Enrichment Ministry (MEM)⁷⁶⁴ is a preparatory class to equip members for marriage, and to enrich the already married members so that they develop and sustain strong and healthy, perfect marriages.⁷⁶⁵ MEM equips and enriches members through programs such as the Marriage Preparation programme,⁷⁶⁶ Marriage Enrichment,⁷⁶⁷ Marriage Counselling,⁷⁶⁸ and Weddings.⁷⁶⁹ NWC also provides special empowering events such as Girlfriend,⁷⁷⁰ G-Men for its members⁷⁷¹

⁷⁶¹Newwinechronicle', The weekly bulletin of new wine church, p. 2.

⁷⁶²Newwinechronicle', The weekly bulletin of new wine church, p. 2.

⁷⁶³<http://newwine.co.uk/church/leaders/new-wine-academy/>

⁷⁶⁴<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>.

⁷⁶⁵<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>.

⁷⁶⁶This is a nine-week program for couples considering engagement and marriage, and deals with topic like God's mandate to the husband and wife, communication, resolving conflict, finance
<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>

⁷⁶⁷This team promotes occasions for couple to learn and improve for better marriages.
<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>

⁷⁶⁸Marriage Counselling team provides help in terms of advice and supports during marital trials.
<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>

⁷⁶⁹NWC provides two types of wedding ceremonies - registered marriage and Church blessing (Also renewal of vows). <http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>

⁷⁷⁰<http://newwine.co.uk/church/leaders/girlfriends/>

⁷⁷¹<http://newwine.co.uk/church/leaders/g-men/>

and youth⁷⁷² to develop members so that they experience better interpersonal relationships 'to achieve a maximised life'⁷⁷³.

New Wine also organises special annual events such as Maximise Life, an annual convention that attracts ministers from different parts of the globe whereby members of the community both near and far join to celebrate this worship event. During the Maximise Life Convention, other charismatic leaders such as Creflo Dollar (Creflo Dollar Ministries)⁷⁷⁴ and Pastor Matthew Ashimolowo⁷⁷⁵ minister; worship and teaching ministrations are emphatically dynamic to transform life. Through NWC's increase in numbers and superlative programs and events, it has grown to become important within its community and abroad. Does NWC practice social outreach?

⁷⁷²<http://newwine.co.uk/church/leaders/youth/>

⁷⁷³<http://www.newwine.co.uk/church/leaders/new-wine-academy/>

⁷⁷⁴<http://www.newwine.co.uk/church/events/maximise-life-2014-expand/>

⁷⁷⁵<http://newwine.co.uk/medias/media-store/maximise-life-2014-expand-limits-gone/>

5.1.1.4 NWC's Social and Outreach Services

NWC has grown to become influential within its local environment as it has integrated immediate cultural relevance into its worship and services concept; Dave Travis explains that Megachurches have great influence within their immediate environment.⁷⁷⁶ In light of Travis's argument, NWC influences its immediate community, Greenwich, and abroad in diverse ways. For example, it donated £2,500 to the Mayor's Appeal Charity in support of cystic fibrosis in April 2003.⁷⁷⁷ Additionally, NWC engages in community services such as feeding the members of the community twice every month. Through the John Wilson Pantry, NWC extends social support to the marginalised and deprived within the community.⁷⁷⁸ The provision of food is organised by the NWC's Dry Food Bank Initiative.⁷⁷⁹ Since the inauguration (July, 2002) of the New Wine's 'Feed the Hungry Campaign', the Church has fed over 25,000 people.⁷⁸⁰

Similarly, in the same year NWC started the 'Christmas Hamper' distribution to members of the community and in 2013, it gave 1,000 Christmas Dinner Hampers (including a 5kg turkey) to single parents and low-income families in the community.⁷⁸¹

⁷⁷⁶http://hrr.hartsem.edu/megachurch/megastoday2005_summaryreport.html/

⁷⁷⁷<http://www.newwine.co.uk/church/community-action/>

⁷⁷⁸<http://www.newwine.co.uk/church/community-action/>

⁷⁷⁹<http://newwine.co.uk/church/leaders/john-wilson-pantry/>

⁷⁸⁰<http://www.newwine.co.uk/church/community-action/>. The stated figure was gotten by multiplying the monthly figure to give an approximate figure for the years mentioned.

⁷⁸¹<http://www.newwine.co.uk/church/community-action/>



NWC5- Fig. 7 - NWC given out Christmas Hampers

In addition, NWC engages in charity work abroad: for instance, in Kenya and also India, where a housing estate of 55 homes was constructed for more than hundred lepers in Chennai.⁷⁸² Drewery explains that though social support is not a new phenomenon with the Black Church, some Black Megachurches are extensively involved in multiple social outreach activities because of their huge resources,⁷⁸³ and that this is reflected in NWC. Indeed, NWC believes that to be relevant as a church today, it must extend love and hope beyond its gates to touch lives in the community.

Though NWC stems from the AICs and has metamorphosed into a global multinational Pentecostal Megachurch through influences such as culture, education and technology, it has not lost its African holistic and communal lifestyle worship. Therefore, the dynamic worship phenomena, influences and contributions of Black Megachurches in the UK are very important to this research.

⁷⁸²http://en.wikipedia.org/wiki/New_Wine_Church

⁷⁸³Malcolm P. Drewery, *Black Megachurches and Social Services*, (Ann Arbor; MI: ProQuest, 2008), p. 146.

Thumma explains that Megachurches' location and building complex is significant to their growth, and as such are mostly located within suburban and metropolitan cities.⁷⁸⁴ Obviously, NWC has a permanent location and building of worship. How have NWC's location and architectural design influenced its growth?

⁷⁸⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 10 -11 & 25.

5.2 Location and Structural Design

NWC is now located in Gateway House, John Wilson St, Woolwich, London SE18 6QQ,⁷⁸⁵ in the heart of the Woolwich Riverside ward of the London borough of Greenwich.⁷⁸⁶ Woolwich is a district in south-east London and it is confirmed by the London Plan as one of 35 major centres in Greater London. It is a significant and interesting place because of its river crossing point: the Woolwich Ferry and foot tunnel crossing to North Woolwich.⁷⁸⁷

NWC worships in a building it owns, a former Coronet cinema complex⁷⁸⁸ in Woolwich that was acquired and refurbished in 1999.⁷⁸⁹ The building was opened to as the Odeon Theatre on the 25th of October 1937, closed in May 1964 following damage to the internal decoration, reopened in 1983 and closed again in 1999, after which NWC bought the building.⁷⁹⁰ The building is regarded as one of the best surviving examples of "Odeon style" architecture, with an art deco interior.⁷⁹¹ This confirms Drewery's and Bird's observation that many Megachurches hire or purchase warehouses or theatres as places of worship.⁷⁹²

⁷⁸⁵<http://www.newwine.co.uk/church/community-action>

⁷⁸⁶Mayor of London, 'London Plan' (Consolidated with Alterations since 2004), *Greater London Authority*, (February 2008).

⁷⁸⁷Mayor of London, "London Plan" .

⁷⁸⁸The building overlooks the Woolwich Ferry at the heart of a busy roundabout of Woolwich township.

⁷⁸⁹http://www.shipoffools.com/mystery/specials/london_05/reports/1019.html (Accessed on August, 25th, 2014)

⁷⁹⁰<http://cinematreasures.org/theaters/15664>

⁷⁹¹http://www.shipoffools.com/mystery/specials/london_05/reports/1019.html. Also see <http://www.newwine.co.uk/church/community-action> (Accessed on September 13th, 2014)

⁷⁹²Drewery, *Black Megachurches and Social Services*, p. 7.



NWC5 - Fig.8⁷⁹³ The New Wine Church at Gateway House, John Wilson St, Woolwich - Source⁷⁹⁴

Woolwich, being an urban location⁷⁹⁵, supports Tucker-Worgs' explanation that Black Megachurches are more usually located in urban areas rather than in the suburbs.⁷⁹⁶ NWC's location is close to the railway station, residential houses, business enterprises, and a network of roads linking other urban and suburban areas, which Barnes confirms to be one of Megachurch's growth features.⁷⁹⁷ Tucker-Worgs further explains that many black Megachurches attract members from the suburbs, especially from large black suburban communities, though he uses US examples.⁷⁹⁸ However, New Wine attracts attendees from suburban populations from between 30-50 miles

⁷⁹³ The New Wine Church at Gateway House, John Wilson St, Woolwich, London SE18 6QQ. Source

⁷⁹⁴http://en.wikipedia.org/wiki/New_Wine_Church

⁷⁹⁵'Woolwich Town Centre, Draft Masterplan SPD', Allies and Morrison Urban Practitioners (February 2012), p.6

⁷⁹⁶New Wine Church International is an example of Tucker-Worgs' description of Megachurches located in urban cities attracting attendees from the suburbs.

⁷⁹⁷Barnes, *Black Megachurch Culture: Models for Education and Empowerment*, p. 18.

⁷⁹⁸Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, pp. 29-30.

away,⁷⁹⁹ which affirms Fitzgerald's argument that Megachurches worship in modern architectural complexes.⁸⁰⁰ However, in support of Fitzgerald's argument, it is important to state here that the warehouses⁸⁰¹ and theatres worship complex phenomenon has arisen for various reasons, such as the desire to have a modern worship centre to accommodate the large number of attendees with supportive amenities such as libraries, restaurants, schools and gyms. Secondly, the lack of purposed-built auditoriums for worship to accommodate the increasingly large congregation of these Megachurches has prompted them to seek bigger spaces to effectively manage their congregation. Thirdly, contemporary Christians and the 'unchurched' are more attracted to modern complexes than to traditional church design. These factors have contributed to Megachurches worshipping in modern complexes in order to meet their emerging Christian attendees' expectations of contemporary worship centres. In view of these three reasons, Thumma also confirms that the reason for this 'opulent complex' phenomenon is to replace the traditional Christianity approach with modern practices and features.⁸⁰² However, the issue of finding appropriately large pieces of land is significant, and the cost of building from scratch compared to renovation is also something to consider.

Personal observation and contact with the NWC's complex reveals its luxurious, art deco style. The building is designed to show upon entry a turquoise carpeted mini-lobby of a five-star Hotel, to reflect excellence and contemporary society.⁸⁰³ The

⁷⁹⁹<http://www.newwine.co.uk/church/community-action>

⁸⁰⁰Fitzgerald, 'Come one, come all: building a megachurch in New England. *The New Yorker*, (3 December, 2007), pp. 46-56.

⁸⁰¹Alan Rundnick, 'Does Your Church Look Like A Warehouse'? (July 22, 2013) , <http://www.abpnews.com/blog/theology/does-your-church-look-like-a-warehouse-2013-07-22/#.VCqBPfIdV9k>(Assessed on April 14th , 2014)

⁸⁰²Thumma, 'Exploring the Megachurch Phenomena: Their characteristics and cultural context'

⁸⁰³Data obtained from visit to New Wine Church – see http://hrr.hartsem.edu/bookshelf/thumma_article2.html(Accessed on 17th May , 2014)

magnificent structure is internally separated into three main sections: the Highway (main worship auditorium), the Path (a smaller overflow area and conference hall), and the Avenue (bookshop and restaurant). These various sections are well-decorated and maintained⁸⁰⁴ and aim to give a professional welcome and make a lasting impression.

Furthermore, apart from the worship sections, the building consists of other opulent areas such as conference rooms, offices, waiting area, reception area, children's playground, male and female toilets.⁸⁰⁵ Similarly, during my visit, it was obvious that extensive work has been done on the interior of the building and at the same time, it was also clear that most of the original features were very much intact, for example the railings, lighting, curtain mechanisms, decorative acoustic wall, ceiling features and the toilets, restaurants and glass doors, which gives the auditorium, reception and social facilities an excellent welcoming spirit. Fitzgerald confirms that all these amenities and structures help to attract and retain attendees in that it makes them feel welcome and comfortable, and gives them satisfaction and hope of being cared for.⁸⁰⁶ Fitzgerald's suggestion is important to this study because it would help to explain the reasons why African-British Megachurches attract a large and diverse range of attendees.

While there were not many visible religious symbols or a typical church appearance to identify NWC as a traditional Christian church, such as the cross, the worship hall however had the feel and presence of a church, owing to the presence of a pulpit, musical equipment and a baptistery; some other architectural décor such as the bookshop creates a sense of a transcendent God.⁸⁰⁷ The main auditorium is

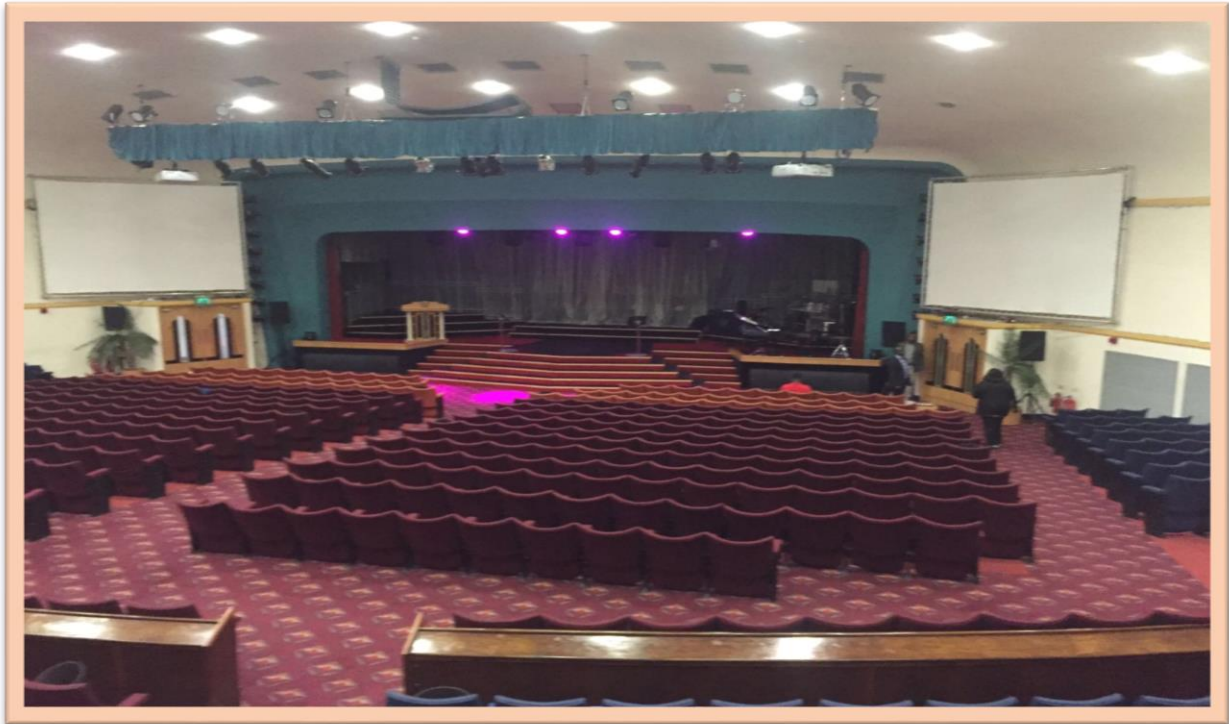
⁸⁰⁴Data obtained from own visit to New Wine Church.

⁸⁰⁵Data from visits and having a close look at each of the various sections. The interior is fitted with modern decor and is well kept.

⁸⁰⁶Fitzgerald, 'Come one, come all, *The New Yorker*, (3 December, 2007), pp. 46-56.

⁸⁰⁷Data obtained from own visit to New Wine Church.

copiously carpeted with a 20-square-metre control booth connecting to closed-circuit television, high-resolution digital projection on four large screens, and lighting and public address systems with an ascending/descending pale blue satin curtain stretching across the front of the auditorium,⁸⁰⁸ as shown in the picture below.



NWC5 - Fig. 9: NWC worship hall. Source⁸⁰⁹

Megachurch location and building complex are significant to this study, and therefore, it explores contemporary factors such as education and technology to determine the influence of this phenomenon⁸¹⁰ on British-African Megachurch worship, in comparison with AIC worship features.

⁸⁰⁸Data obtained from own visit to NWC.

⁸⁰⁹Picture taking by researcher on the 23rd of July 2016.

⁸¹⁰Phenomenon here refer to the location and building complex and its architectural design to fit contemporary worship.

As we live in a visual society,⁸¹¹ some symbolic markers of identity are vital and essential in presenting and interpreting the church's mission and vision. Apart from the physical location and auditorium of the church being used as a means of branding, the church logo is also a primary brand identity that allows for a symbolic and visual interpretation of what a church represents. What does NWC's logo signify?

⁸¹¹Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 34

5.2.1 New Wine Logo



NWC5 – Fig.10: NWC's Logo

A logo is the visual identity of a church and one of the branding mechanisms to communicate its corporate image to the community, though logo is not an end in itself.⁸¹² Thus, at the formation of New Wine, Adeyemi and the elders fashioned a corporate image and identity for the church. This identity defines New Wine's purpose⁸¹³ to the public and to other organisations they deal with.

NWC's logo appears on letter-heads, envelopes, sign-posts, its website, weekly chronicles, stickers and posters. NWC's logo design is simple, beautiful and appealing and as such speaks of the theology that represents the meaning and aspirations of NWC, as well as embodying spiritual and corporate significance.⁸¹⁴

Firstly, the logo consists of a red background with an open white Bible, which forms the base of NWC's Biblical foundational beliefs. Its fully-opened position suggests a full acceptance of God's word, and active engagement with the Bible in daily life. Secondly, the logo has a white flame, hook-like, which signifies God's presence (the Holy Spirit) that produces a glowing light. Thirdly, a man is seen to stand

⁸¹²<http://www.logoworks.com/blog/importance-church-logos/>

⁸¹³<http://www.newwine.co.uk/church/mission>

⁸¹⁴<http://www.newwine.co.uk/>

in the flame (God's anointing), as the result of standing on the open Bible, which indicates man standing on God's promises to maximise life. Thus, the logo simply means to discover (Through the Word of the Bible), develop (By the Anointing) and deploy (Shining like the light to save the world). It is also notable that the New Wine logo speaks of its mission and vision statement that enact its belief and practice: Pastor Michael explains that the logo was designed to make the church more of a twenty-first century church.⁸¹⁵ What then are the beliefs and practices of NWC?

⁸¹⁵Interview held with Pastor Michael Olawore, the present senior pastor of NWC, on the 24th of September, 2014 at the Church.

5.3 New Wine's Theology - Belief and Practice Features

The church I see is a church of excellence, radiating the beauty and glory of God in the physical as well as the spiritual. It's a church whose facilities are resplendent and breath-taking – reflecting the beauty of the very heaven she represents.⁸¹⁶

Adeyemi's vision of excellence and perfection⁸¹⁷ has become the ethos of the church, as most Black Pentecostal churches are traditionally defined by the senior pastor.⁸¹⁸ New Wine's culture is explicitly characterised by brilliance and perfection as Adeyemi believes in giving God the best.⁸¹⁹ In addition, New Wine explicitly focuses on the Scripture for growth and development, hence their motto; 'to discover, develop and deploy'.⁸²⁰ This phrase⁸²¹ summarises their mission, central cultural behaviour and their organisational principle.⁸²² For this reason, NWC addresses their leaders as 'minister' because they believe they are mandated to witness and lead people to discover, develop and deploy the gifts, treasures and potentials God has deposited in every person.⁸²³ Adeyemi says:

The church I see is a church whose number-one priority is to glorify God and to demonstrate His manifold wisdom to the principalities and powers – and to show His love to a lost and dying world ... The church I see is a rampant, prolific body of blood-washed, fire baptised, tongue talking, intelligent believers who are secure in their call and who are determined to occupy till He comes. It's a place of contagious joy – full of excitement and fun to be in.⁸²⁴

⁸¹⁶<http://www.newwine.co.uk/church/the-church-i-see>

⁸¹⁷<http://www.newwine.co.uk/church/the-church-i-see>

⁸¹⁸Dan Kimball, *Emerging Worship: Creating Worship Gatherings for New Generations* (CA: Zondervan, 2004), p. 117.

⁸¹⁹<http://www.newwine.co.uk/church/the-church-i-see>

⁸²⁰<http://www.newwine.co.uk/church/mission/>

⁸²¹To discover, develop and deploy'

⁸²²<http://www.newwine.co.uk/church/our-statement-of-faith>

⁸²³<http://www.newwine.co.uk/church/mission/>

⁸²⁴<http://www.newwine.co.uk/church/the-church-i-see>

In exploring Adeyemi's argument above, this study will examine his thoughts under two broad headings, Classical Theological Features and Pentecostal Distinctive Features.

5.3.1 NWC's Classical Theological Features

Adeyemi's prediction suggests that New Wine believes and practises both Pentecostal and Charismatic features. This is a reflection of NWC's belief in God as the creator and sustainer of life, and in the Triune God.⁸²⁵ For a simple understanding of NWC's classical theological features, I will discuss these features under three broad headings: the general statement of faith, the Sacraments/Ordinance beliefs and the 'maximise life' theory.

5.3.1.1 General Statement of Faith

NWC accepts the supernatural birth of Jesus through the Virgin Mary and His resurrection on the third day. NWC firmly believes and endorses the Scripture as the Holy, inspired and unfailing word of God for man's redemption⁸²⁶ and as such their teachings and practices express the Scripture as the final authority and the only foundation upon which faith and truth can be established. In view of this, NWC maintains that every believer has been empowered through the Scripture to minister to God, who then meets the people's spiritual, physical and emotional needs.⁸²⁷ Looking back to the AICs' early days, Anderson⁸²⁸ and Falk⁸²⁹ explain that the Bible was central to their leadership and worship concepts. New Wine, like the early AICs,

⁸²⁵<http://www.newwine.co.uk/church/our-statement-of-faith>

⁸²⁶<http://www.newwine.co.uk/church/our-statement-of-faith>

⁸²⁷Adeyemi, 'Let me tell you about our Church', *Explaining the Story, Statements, Structure and Strategy Of New Wine Church* – "This is our future".

⁸²⁸Anderson, *African Reformation*, p. 32

⁸²⁹Falk, *The growth of the church in Africa*, pp. 458-459.

practically embraces the Bible as central to their beliefs, teaching, culture and divine ordinances,⁸³⁰ which has also strengthened and influenced their worship and leadership style, as in the days of the early AICs.⁸³¹

5.3.1.2. *Sacraments/Ordinance – The Lord's Supper*

NWC expressively believes in the sacraments⁸³² or instituted ordinances given by Christ for the Church to administer, as they are important through grace for salvation. For example, NWC believes and participates in the Lord's Supper, which they accept as the abundant grace of God extended to mankind for salvation; Norman Doe explains that the sacrament is a means of grace instituted by God.⁸³³

5.3.1.3 *Sacraments/Ordinance – Marriage*

NWC believes in the ordinance of marriage between one man and one woman, believes strongly that marriage should be secured and as such takes important steps to see that marriage is preserved and honoured.⁸³⁴ NWC also preaches on family matters, to strengthen the growth and survival of marriage. For example, 'strong through storms – equipping your family to thrive through the seasons of life'⁸³⁵ is a sermon preached to ensure attendees are equipped in and out of season to cope with the challenges of marriage in the contemporary world.

⁸³⁰<http://www.newwine.co.uk/church/our-statement-of-faith/>

⁸³¹Anderson, *African Reformation*, pp. 33-35.

⁸³²Norman Doe, *Christian Law: Contemporary Principles*, (Cambridge: Cambridge University Press, 2013), pp. 233 - 234. The Westminster Confession describes sacrament as an outward act established by God to be a 'sign and seal of the covenant of grace', and 'to represent Christ and his benefits' to believers. See William Adam Brown, *Outline of Christian Theology*, (NY: Forgotten Books, 2012) p. 405.

⁸³³Doe, *Christian Law: Contemporary Principles*, p.234.

⁸³⁴<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry/>

⁸³⁵http://olusegunadeyi.blogspot.co.uk/2012/03/strong-through-storms-equipping-your_4285.html/

5.3.1.4 Sacraments/Ordinance – Water Baptism

Similarly, NWC also practices the ordinance of baptism and they do this by immersion in water.⁸³⁶ While Doe asserts that baptism is instituted by God, Isaac Crewdson explains further that water baptism is a divine ordinance and necessary for contemporary Christianity because it avows for discipleship.⁸³⁷ However, NWC maintains that these ordinances are important and essential for Christian living, but salvation is by God's grace through faith in Christ alone.⁸³⁸ New Wine believes that ordinances are rather more visual or symbolic aids that give a better understanding of the finished or redemptive works of Christ, and that through these ordinances God's grace is revealed for salvation. These ordinances are significant because of their divine origin, and should not be called inconsequential.⁸³⁹

5.3.1.5 The Maximise Life Theory

New Wine's theology believes in God's divine prosperity⁸⁴⁰ and this is reflected in their preaching⁸⁴¹ and the way they do things, for example giving out a generous Christmas hamper every year.⁸⁴² NWC advocates a theology of excellence, faithfulness and prosperity to maximise life in Christ.⁸⁴³ Thus, New Wine's theology could be described as focusing on excellence and success as God is prosperous and faithful. Similarly, the Church believes God has given them power to deliver people

⁸³⁶<http://www.newwine.co.uk/church/our-statement-of-faith/>

⁸³⁷Isaac Crewdson, *Water Baptism an Ordinance of Christ: An Address to the Society of Friends*, (Charleston, SC; Nabu Press, 2012), pp. 30-31.

⁸³⁸<http://www.newwine.co.uk/church/our-statement-of-faith/>

⁸³⁹Doe, *Christian Law: Contemporary Principles*, pp.233-234.

⁸⁴⁰This is taken from 'the Church I see' by Pastor Tayo Adeyemi - 'The church I see is a financially prosperous church, where it is commonplace to see people of substance and wealth'.

<http://olusegunadeyi.blogspot.co.uk/2012/03/new-wine-church-church-i-see.html/>

⁸⁴¹We need to Talk (Part 1 & 2) - http://www.youtube.com/watch?v=xlUMwjwX7_c/

⁸⁴²<http://www.newwine.co.uk/church/community-action/>

⁸⁴³<http://olusegunadeyi.blogspot.co.uk/2012/03/new-wine-church-church-i-see.html/>

from the bondage of life, and asserts that God delivers in times of problem, meeting the attendees' needs.⁸⁴⁴ In view of this, James Cone explains that in most Black Church worship services, the attendees believe that God will liberate them from the troubles of life.⁸⁴⁵ This study agrees with Cone because it is evident that liberation does take place within African worship sessions.⁸⁴⁶

While belief in God and His ordinances has played a significant role in the AICs' worship phenomenon and development, it is also evident that the beliefs and practices of the early AICs are strongly visible in today's African contemporary Pentecostal Megachurches. For example, NWC also affirms divine healing, speaking in tongues, prayer and fasting, and a list of other practices.⁸⁴⁷

5.3.2 Pentecostal Distinctive Features.

While NWC consents to the Holy Spirit and speaking in tongues for sanctified life, it also agrees that the Holy Spirit is a Person that helps in diverse ways - for example, fellowship with God through the Holy Spirit, comfort through the Holy Spirit, leadership and direction by the Holy Spirit and the living of a maximised life.⁸⁴⁸

5.3.2.1 *The Charismatic Gifts*

NWC believes in the availability and the dynamic workings of the Holy Spirit through the charismatic gifts amongst believers. For example, the gift of healing is

⁸⁴⁴<http://newwine.co.uk/church/the-church-i-see/>

⁸⁴⁵James Cone, *God of the Oppressed* (San Francisco: Harper and Row, 1975), pp. 143 -144

⁸⁴⁶Stacey Floyd-Thomas Juan Floyd-Thomas, Carol B. Duncan, *Black Church Studies: An Introduction*, (Nashville: Abingdon Press, 2007), pp.183-184.

⁸⁴⁷Philomena N. Mwaura, 'African Initiated Churches Originating in Kenya', *Dictionary of African Christian Biography*<http://www.dacb.org/history/aics-kenya.html/> See Ogunrinade Adewale O, 'Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic Church Agbala Itura', *Cyberjournal for Pentecostal-Charismatic Research* (2013) <http://www.pctii.org/cyberj/cyberj18/adewale.html/>

⁸⁴⁸<http://www.newwine.co.uk/church/our-statement-of-faith/>

being exercised, which causes divine healing of both bodily diseases and spiritual ailment through prayers.⁸⁴⁹ NWC stresses that divine healing can be obtained through individual prayers, group prayers and the laying of hands on the sick.⁸⁵⁰ Thus, the gift of healing is not new to Africans as this was one of the prominent gifts amongst the early AICs.⁸⁵¹

Furthermore, another fascinating element of the African (NWC inclusive) worship concept is that worship is about ‘feeling and expressing something’: for example, the worshippers want to feel the touch of God through the movement of the Holy Spirit, not only hearing and learning from the preaching.⁸⁵² It is important to know that Black worship is charismatic in nature, producing an environment of comfort and healing that Juan Floyd-Thomas, Carol B. Duncan describe as ‘evocative worship’.⁸⁵³ This ‘evocative worship’ is significant to this study because it reflects a positive stance of African worship on pastoral care, for example, healing, deliverance and empowerment, and its effects on global Pentecostal worship, which is significant to this study.

5.3.2.2 *Holy Spirit Baptism and empowering Lifestyle*

NWC’s Pentecostal belief can be traced back to the AICs, who had a strong belief in God as the creator and sustainer of the universe, the speaking of tongues and the operation of the gift of the Holy Spirit, which evidently empowered the AICs to pragmatically preach the Gospel contextually and practically. This belief phenomenon

⁸⁴⁹<http://www.newwine.co.uk/church/our-statement-of-faith/>

⁸⁵⁰<http://www.newwine.co.uk/church/our-statement-of-faith/>

⁸⁵¹Deborah van den Bosch-Heij, *Spirit and Healing in Africa: A Reformed Pneumatological Perspective*, (Bloemfontein: AFRICAN SUN MeDIA, 2012), p. 110

⁸⁵²Pedrito U. Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*, (Downer Grove, IL.: IVP Academic, 2000), pp. 61-62.

⁸⁵³Floyd-Thomas, Duncan, *Black Church Studies: An Introduction*, pp.183-184.

is significant to this study in that it explains how the AICs' worship and belief features have contributed to the dynamic worship and spiritual leadership of most contemporary British-African Megachurches in the UK. For example, Adeyemi's strong belief in God, experience of the fellowship and the uniqueness of God's power clearly show how God appoints leaders to lead His Great Commission today, as He did with the AIC leaders who trusted God, such as Moses Orimolade of the C&S⁸⁵⁴ and Josiah Olufemi Akindayomi, the founder of the Redeemed Christian Church of God.⁸⁵⁵

5.3.2.3 *Evangelisation - Preaching*

NWC, being a classical Evangelical and Pentecostal Church, refers to the Bible as the 'Word of God' and strongly believes in the Great Commission, evangelism, love and family life.⁸⁵⁶ Similarly, NWC believes in the excellence of the word of God as the 'final authority', not a 'policy' that can be changed,⁸⁵⁷ and as such designed the New Wine Academy to offer a discipleship programme that spans ten weeks, teaching the Scripture comprehensively in a normal school/lecture style.⁸⁵⁸

NWC believes that these teachings will enable adherents to maximise life and gain insight into the mind of God. Doing this fulfils their mission that states:

We have a mandate from God to build men and women up in the Christian faith, equipping them with the word of God and the power of the Holy Spirit, so they can be maximally effective in what God has called them to do.⁸⁵⁹

⁸⁵⁴Akinyele Omoyajowo, J., *Cherubim and Seraphim: The History of an African Independent Church*, (Lagos: NOK Publishers, 1982), pp.36-38.

⁸⁵⁵Olanike Olaleru, *The Story of the Founding of the Redeemed Christian Church of God, The Seed in the Ground*, (Lagos: Father of Lights Publishers, 2007), pp. 27-47.

⁸⁵⁶<http://www.newwine.co.uk/church/the-church-i-see>

⁸⁵⁷'Newwinechronicle', *The weekly bulletin of new wine church* (Sunday, 31st August 2014), p. 1.

⁸⁵⁸'Newwinechronicle', *The weekly bulletin of new wine church*, p. 2.

⁸⁵⁹<http://www.newwine.co.uk/church/mission/>

From this perception of optimism and hope, NWC's theology and Pentecostal distinctiveness articulate a vision, mission, culture, practice, worship and leadership where the depressed, frustrated, hurt, confused and powerless can find forgiveness, acceptance, help, encouragement, hope, empowerment and love.⁸⁶⁰ These various features show that the African worship concept is a function of social cohesion and liturgical practices.⁸⁶¹

While preaching has always been an essential part of the Black Church and one of the key instruments used in building the Black community, NWC preaching is, dynamically, a prominent instrument in building the attendees' confidence and hope. NWC's preaching and teaching reflect hope, success and a prosperous life in Christ, and their preaching style is built around current life issues and backed up with idiosyncratic Biblical hermeneutics that address attendees' likely situations: for example the preaching on 'I will arise'⁸⁶² speaks of hope. This message stresses that every individual has a unique hidden treasure, and Isaiah 60:1-3 was used to encourage people that they are born to maximise life.

NWC's preaching and teaching are fascinating and inspiring. The message is charismatically and professionally presented so that the attendees are awakened with assurance and confidence in a better day to come;⁸⁶³ Cleophus LaRue explains that Black African preaching is hermeneutically prepared and seasoned with the best language to biblically and logically empower attendees emotionally, psychologically

⁸⁶⁰<http://www.newwine.co.uk/church/the-church-i-see/>

⁸⁶¹Floyd-Thomas, Carol B. Duncan, *Black Church Studies: An Introduction*, pp.183-184.

⁸⁶²<http://olusegunadeyi.blogspot.co.uk/2012/03/i-will-arise-part-2-by-pastor-tayo.html/>

⁸⁶³Series of NWC's sermon are listed here: <http://olusegunadeyi.blogspot.co.uk/2012/03/new-wine-church-our-statement-of-faith.html/>

. Also see http://www.youtube.com/watch?v=xIUMwjwX7_c/

and spiritually.⁸⁶⁴ This is significant as it could explain why NWC attracts the different kinds of people it does. This will be discussed further in section 3.5.

5.3.2.4 *Apostolic Leadership*

Through the enablement of the Holy Spirit, the leadership equips and empowers members to confront the challenges of life.⁸⁶⁵ Adeyemi,⁸⁶⁶ like most Black educated and trained church leaders⁸⁶⁷, has had great influence on his members and the formation of the NWC. In view of this, Barnes also affirms that educated Black Church pastors determine the theology of their churches, and because of their influential charismatic attributes they attract large congregations, which makes it possible for them to invest heavily in community networking and social engagement.⁸⁶⁸ Thus, supporting Barnes, Lincoln & Mamiya's arguments, one of the factors of NWC's success could be its dynamic and committed apostolic leadership team. However, the extent to which this is true will be determined after the explorative survey in section 5.4.1. NWC's Leadership is explored in more detail as from section 5.4.2

In short, NWC's theology or belief and practices speak of a celebrative worship where God is worshipped and praised for who He is and His benefits are received, as is His continuous blessing, as the people hold unto the Bible and the workings of the Holy Spirit paramount to their belief and practices. Therefore, this is significant to this study because it explains how the African dynamic worship concept is not only based on the African cultural belief system but on God's words and ordinances, which are the major feature of their worship. What is NWC culture and worship?

⁸⁶⁴Cleophus LaRue, *The Heat of Black Preaching* (Louisville: Westminster John Knox Press, 2000), pp. 1-12.

⁸⁶⁵<http://www.newwine.co.uk/church/the-church-i-see/>

⁸⁶⁶<http://newwine.co.uk/church/our-pastor/>

⁸⁶⁷Lincoln, and Mamiya, *The Black Church in the African-American Experience*, p.167.

⁸⁶⁸Barnes, *Priestly and Prophetic Influences on Black Church Social Services*, pp. 207-208.

5.3.2.5 *Culture and Worship*

The church I see is an international worship centre, consisting of people from every race, tongue, tribe and nation. Where racism and every form of ungodly discrimination is forever banished. It's a church where people are free to be themselves knowing that their ultimate identity comes from their personal relationship with God, through His Son, Jesus Christ.⁸⁶⁹

Adeyemi's vision of NWC's worship style or culture could be described as a universal worship style designed to embrace all nations. This vision of a universal worship centre could be regarded as a contributing factor in transforming what I call the 'Customised'⁸⁷⁰ AICs' worship styles and feature⁸⁷¹ through technology and enlightenment to appeal to all races that worship in NWC.

This is significant to this study because it explains how modern culture has influenced the AICs' worship culture, and at the same time how this worship concept has also influenced Western worship style to become a 'global worship phenomenon'. For example, many non-African Pentecostal worship Megachurches have embraced the British African dynamic worship style,⁸⁷² such as Hillsong, a dynamic worshipping Church⁸⁷³ with loud music and drumming.

Worship in New Wine Church is dynamic. For example the music style is celebrative in nature, expressing jubilation and exuberance. New Wine has a worship

⁸⁶⁹<http://www.newwine.co.uk/church/the-church-i-see/>

⁸⁷⁰By 'Customised', I mean an African indigenous way of worshipping – no mix.

⁸⁷¹Bota, 'A Case Study About Worship In African Context', *The Great Mind of Dickson Bota*, (August 5, 2010)

⁸⁷²African worship style involves clapping, dancing, jumping, drumming, charismatic worship. See Deji Ayegboyin, 'Ghana Bulletin of Theology' (GBT) *New Series*, vol. 1, No.1 July, 2006, pp. 48-50

⁸⁷³<http://hillsong.com/blogs/collected/2013/june/creating-a-worshipful-environment#.VALWkvldV8E>

culture of joyfulness as they believe that life is all about celebration and being glad in God's presence.⁸⁷⁴

Secondly, worship at NWC is reflective in approach ⁸⁷⁵ in that it empowers attendees to meditate and reflect on the existence and meaning of God to them, and sometimes worship means being quiet before God. By this I mean entering a deeper level of worship where worshippers become completely passive: words are unable express worship. In light of this, while Lukas Vischer explains that though celebrative worship is more highly appreciated because it encourages and at the same lifts the souls of the congregation, reflective (quiet/silent) worship is also needed because it allows the congregation to listen, hear and critically examine their standing with God,⁸⁷⁶ which is what NWC does. This study agrees with Vischer's argument that reflective worship encourages and empowers worshippers to have a reflective and deeper inward understanding of God's mysteries because this was visible in the worshippers's attitude during my participatory observation⁸⁷⁷ during their various services .

Thirdly, New Wine's worship style and concept is expressive and demonstrative in character; for example, their worship is expressed bodily by the clapping of hands, shouting and chanting of 'hallelujah' with heavy drumming and vocal voices.⁸⁷⁸ Miller and Yamamori explain that such worship acts take members from the sacrilegious into the sacred to experience God.⁸⁷⁹ Dancing, free and holistic⁸⁸⁰ movement during

⁸⁷⁴<http://www.newwine.co.uk/church/the-church-i-see>

⁸⁷⁵<http://olusegunadeyi.blogspot.co.uk/search?updated-max=2012-03-18T22:37:00-07:00&max-results=7>

⁸⁷⁶Lukas Vischer and John D. Witvliet, *Christian Worship in Reformed Churches Past and Present*, (M/Cam-UK, Wm. B. Eerdmans Publishing Company , 2003), p.223.

⁸⁷⁷ During my research visitation, I had conversation with worshippers, which reveals that reflective worship is also important for the development of worshippers spiritually to understand God's mysteries.

⁸⁷⁸<http://olusegunadeyi.blogspot.co.uk/search?updated-max=2012-03-18T22:37:00-07:00&max-results=7>

⁸⁷⁹Miller, Donald and Tetsunao Yamamori, *Global Pentecostalism*, p.139.

⁸⁸⁰Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*, p.213.

worship, is an essential part of NWC's worship style and a typical African worship phenomenon.⁸⁸¹ Similarly, Pedrito U. Maynard-Reid stresses that dance is created by God and should be used in serving God.⁸⁸² Maynard-Reid further explains that dance expresses the unspoken word that releases inner emotions, involving the entire person.⁸⁸³

This study accepts Maynard-Reid's argument because explains why and how Africans express themselves in worship beyond what words cannot say. For example, in most African culture and worship, dancing and movement of the body are perceived as one of the best ways to honour or show appreciation to God for all the benefits received from Him. Dance never stands alone: it is accompanied by dynamic music and drumming, which are all distinctive features of African worship⁸⁸⁴ that make its worship integrative, holistic, and experiential.

The three aforementioned worship features of NWC are accompanied by contemporary praise and worship sections led by the choir, with instruments such as drums, organs and piano, electric guitars and saxophone. NWC worship style fits into Thumma's description of Megachurch's distinctive worship style.⁸⁸⁵ Moreover, NWC's worship culture is exciting and integrates a variety of participatory worship experiences, for example singing and praying together, Holy Communion observance and exclamatory greetings of peace and joy.⁸⁸⁶

⁸⁸¹Deji Ayegboyin 'Ghana Bulletin of Theology', *New Series*, vol. 1, July, 2006, pp. 48-50.

⁸⁸²Maynard-Reid, *Diverse Worship*, p.213.

⁸⁸³Maynard-Reid, *Diverse Worship*, p.213.

⁸⁸⁴Erie Lincoln and Lawrence H Mamiya, *The Black Church in the African-American Experience* (Durham: Duke University Press, 1990), pp. 345- 346

⁸⁸⁵Thumma, *Beyond Megachurch Myths*, pp. 27-28.

⁸⁸⁶<http://www.newwine.co.uk/church/our-statement-of-faith>

New Wine's transformation in worship style from its African origin is significant to this study, and therefore it will investigate what contributed to the change and growth of NWC's contemporary worship style. Could it be the leadership that is responsible for this dynamic cultural change and growth? This I seek to find out in chapter six and seven. Before then, I will have to examine how NWC is organisationally structured.



NWC5 – Fig.10.1 NWC's Mega-event (Maximise Life 2016)⁸⁸⁷

⁸⁸⁷ Maximise Life is an annual event that attracts anointed pastors, singers and ministers. It involves dynamic teachings and worship, which is being accompanied by deliverance, healing, impactation and soul winning. <http://www.newwine.co.uk/> and also see <http://newwine.co.uk/maximiselife16/> (Accessed on 13th July, 2016).

This shows how New Wine, a British African Pentecostal Megachurch has transformed the African worship style to accommodate other nationalities. My research study on New Wine reveals that worship styles in New Wine is continually evolving dynamically attracting both young and old and different races, which Thumma also confirmed. In the flyer above are world church leaders and ministers – from the extreme right - Micah Stampley, Bishop Tudor Bismark, Dr. Cindy Trimm, Michael Olawore (New Wine Pastor), Matthew Ashimolowo, Michael T. Smith and Muiywa & Riversongz.

5.4 Introduction to New Wine Leadership and Structure

This section describes NWC's leadership and organisational structure, and discusses the main administration, the principal officers and the hierarchical structure. The current presiding senior pastor will be discussed briefly when looking at the senior pastor's role. The purpose of this section is to analyse the professional dynamics of NWC's leadership, and to determine how NWC's leadership has been an influential factor in its growth.

5.4.1 Leadership and New Wine

Leadership is an important and indispensable feature in any organisation, although it can sometimes be difficult and complex to explain. However, while John Maxwell sees leadership as 'influencing others',⁸⁸⁸ Carlton Munson calls leadership 'the creative and directive force of morale'.⁸⁸⁹ Bernard M. Bass with Ruth Bass and Tichy and Devanna explain that leadership is 'Transforming followers, creating visions of the goals that may be attained, and articulating for the followers the ways to attain those goals'.⁸⁹⁰ In support of Maxwell, Munson and the Bass's description of leadership, this study agrees that it incorporates a leader whose personality, physical traits and interpersonal skills are vital, the followers and the situation working together to achieve set goals through the direction of the leaders. Similarly, Robert J. Clinton, explaining leadership in the context of this very study, says that 'Leadership is a

⁸⁸⁸John Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 2007), p. 15.

⁸⁸⁹Carlton E. Munson, 'Style and Structure in Supervision', *Journal of Education Social Work*, vol.17, no.1, Winter, 1981, (pp. 65-72.), pp.65-70.

⁸⁹⁰Bernard M Bass with Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th Revised edition, (NY & London: Free Press, 2009), p.20. Also see Montgomery Van Wart & Paul Suino, *Leadership in Public Organizations: An Introduction*, (New York, NY; M.E. Sharpe, 2007), pp. 75-90.

dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group'.⁸⁹¹ Clinton further explains that pastoral or spiritual leadership might not require a professional title or position before answering the call.⁸⁹² However, Clinton also suggests that training and development must follow the initial call. This study agrees with Clinton's argument that the success of most British African Megachurches was because the leaders were educated and had additional biblical and theological training, which is significant to this study as a feature that has influenced African worship concepts.

Similarly, as Clinton explains, most of the early AIC leaders were called into ministry with no clear professional skills, and never went for training on how to develop the skills to achieve their ministry's goal. For example, founders of many African Churches such as the Aladura and many others had little or no education⁸⁹³, which resulted in some abnormalities such as syncretism.⁸⁹⁴ Leadership in African Churches has been a topic of interest amongst researchers.⁸⁹⁵ Succinctly put, training, traditions, clericalism and professionalism have been issues of concern within African churches.⁸⁹⁶ However, the contemporary leadership structure of NWC makes its administration and worship style attract all ages and other nationalities, which is significant to this study. This study is important because it shows how African-led Megachurches have developed a professional leadership and structure to present and

⁸⁹¹Robert J. Clinton, *The Making of a Leader; Recognizing the Lessons and Stages of Leadership Development*, Rev Upd edition (Colorado Springs: NavPress, 2012), p.14

⁸⁹²Clinton, *The Making of a Leader*, p. 14.

⁸⁹³Anderson, *African Reformation*, pp. 80-88.

⁸⁹⁴<http://www.patheos.com/Library/African-Independent-Churches.html>

⁸⁹⁵ Paul Kohls, 'A Look at Church Leadership in Africa', *Africa Journal of Evangelical Theology*, vol 17, no. 2, 1998), pp. 108-109.

⁸⁹⁶ Kohls, 'A Look at Church Leadership in Africa', pp. 109 -110.

express African dynamic, holistic, wholistic and charismatic worship features and a concept which are globally accepted in the twenty-first century.

Tucker-Worgs and Thumma explain that the growth of Black Megachurches is associated with their 'non-traditional, charismatic, spiritual, entrepreneurial, ministerial leadership'.⁸⁹⁷ Supporting Tucker-Worgs and Thumma's argument, this study agrees that NWC adapting to cultural changes could be one of the factors of its universality, although this can only be ascertained at the completion of the research survey, which I will explore later in this chapter.

While NWC's structure of authority is not complex, there are many groups of administration with different concentrations of power, for example, the Cabinets, Portfolios and the Teams, which will be explored later. NWC's leadership consists of educated people, which Tucker-Worgs suggests contributes to Black Megachurches' success.⁸⁹⁸

Nonetheless, NWC's concept of spiritual leadership emerges from an inherent motivation model that integrates vision, hope, faith, and love, principles of workplace spirituality, and spiritual survival.⁸⁹⁹ I strongly believe that the significance and importance of this concept of leadership is to create a vision and culture so as to strategically empowered leaders, teams and individuals to attain higher levels of organizational commitment and effectiveness to meet twenty-first century demands.

Roger Gill explains that the twenty-first century is witnessing an increasingly emerging and exponential force for global, societal and organizational change through

⁸⁹⁷Tucker-Worgs, *The Black Megachurch*, p. 33.

⁸⁹⁸Tucker-Worgs, *The Black Megachurch*, p. 33.

⁸⁹⁹<http://www.newwine.co.uk/church/the-church-i-see>

the means of holistic leadership that incorporates the whole of human existence,⁹⁰⁰ which from all indications, I see NWC doing. Though some Black Pentecostal Churches have a form of flat organisation structure where the founding pastor is the sole creative visionary for the direction of the church,⁹⁰¹ NWC practices an integrated apostolic leadership practice. Adeyemi states:

The church I see is an Apostolic Governing Centre – a church that accepts spiritual responsibility for its community, society and nation. It's a church that settles social and political issues in prayer, and is not afraid to speak out boldly against social ills and injustices. The church I see is one of tremendous influence, whose leaders are regularly consulted by government on issues of policy before major decisions are made.⁹⁰²

Adeyemi explains that NWC leadership is of an 'apostolic governing', where New Wine is an organisation consisting of congregation,⁹⁰³ the crowd,⁹⁰⁴ and the community.⁹⁰⁵ These three categories are important and significant to NWC's apostolic mandate.⁹⁰⁶

In the same vein, he explains that the NWC leadership structure is pivoted on some fundamental commitments, for example, the core and the committed people,⁹⁰⁷ though the structure is a pastor-centred leadership style.⁹⁰⁸ However, I believe that Adeyemi's definition of apostolic governing or leadership could mean the acceptance

⁹⁰⁰Roger Gill, *Theory and Practice of Leadership*, Second Edition (London: SAGE Publications, 2011), pp. 108-129.

⁹⁰¹ Miller and Yamamori, *Global Pentecostalism*, pp. 186-187.

⁹⁰²<http://www.newwine.co.uk/church/the-church-i-see>

⁹⁰³The congregation of NWC according to Adeyemi are those who understand the vision and are involved in the vision and dynamics of the Church. <http://olusegunadeyi.blogspot.co.uk/>.

⁹⁰⁴Crowd: Adeyemi sees the Crowd as those who visit NWC frequently but are not yet committed. Their relationship with NWC is considered loose - they are the multitude of Jesus' days. <http://olusegunadeyi.blogspot.co.uk/>

⁹⁰⁵Community: Those regarded by Adeyemi who could be believers or non-believers that live about some thirty driving distance from NWC and sometimes come to Church once or twice a year. For example on Christmas Day or New Year Eve Service. <http://olusegunadeyi.blogspot.co.uk/>.

⁹⁰⁶<http://www.newwine.co.uk/church/mission>

⁹⁰⁷http://olusegunadeyi.blogspot.co.uk/2012/03/let-me-tell-you-about-our-church_8940.html

⁹⁰⁸Thumma, *Beyond Megachurch Myths*, p.67

and empowering of NWC's leaders for ministry expansion. Perhaps apostolic leadership here indicates the by its Visionary nature.

Adeyemi states that the leaders in New Wine are the 'core' people because they make things happen.⁹⁰⁹ While Adeyemi explains that the 'core's' dedication, commitment, faithfulness and sacrifice contribute significantly to the growth and development of New Wine strategically, he also describes the 'core' as the most dependable and faithful people that support the church both spiritually and financially. Adeyemi classifies the 'core' into two main groups: the leaders⁹¹⁰ and the workers.⁹¹¹

He explains that the 'leaders share the burden of leading this great church with me. They help to shape the vision of the house and they help to direct its execution'.⁹¹² Evidently, this implies that the stronger the core, the stronger the growth and development of the ministry. In the light of Adeyemi's thoughts, Roger Gill explains that core leaders are responsible for the vision and mission of the organisation; they are charged with the development of strategies and strategic goals, and also with the promoting and sharing of the vision and mission within and outside the organisation.⁹¹³

Thus, in support of Adeyemi's and Gill arguments, this study believes that the 'core' is important to any organisation and as such its development is essential to strategically achieve the goals of any ministry, as seen in NWC. For example, in NWC, the core undergo a series of developmental programs, with both internal and external training.⁹¹⁴

⁹⁰⁹⁹⁰⁹<http://olusegunadeyi.blogspot.co.uk/>

⁹¹⁰Board of Minister and Cabinet leaders.

⁹¹¹Portfolios and Team leaders.

⁹¹²<http://olusegunadeyi.blogspot.co.uk/>

⁹¹³Gill, *Theory and Practice of Leadership*, p. 35.

⁹¹⁴'Newwinechronicle', The weekly bulletin of new wine church, p. 2.

Adeyemi describes the 'workers' as those committed to the Church, with their involvement lasting beyond normal Sundance activities. He further describes them as faithful, consistent, reliable and dependable members of the Church. For example, in NWC, many of the workers are found in Cell Group, in the Power Night (Vigil service), in the fasting and prayer teams and volunteering whenever the need arises.⁹¹⁵ It is important to emphasize here that there is a much dependence upon Adeyemi's vision, in spite of his death. This could be the result of the apostolic leadership and the theology he established in NWC. Adeyemi's charismatic gift and leadership has influenced the Church.

5.4.2 Characteristics of NWC Leadership and Structural Categorisation

The overall leader of the NWC is the senior pastor, and his office is known as the office of the senior pastor. Like the early AICs, most Black Megachurches, including NWC, are of male pastor leadership and supported by other associated ministers and paid ministers, though paid ministers were not so evident in the early AICs.

In NWC, like most recent Megachurches, the senior pastor is middle-aged and a key driving force behind the success of the Church. Thumma, Travis & Bird⁹¹⁶ and Drewery⁹¹⁷ confirm this as a distinctive leadership feature amongst most Megachurches. In the light of this, a source from NWC confirms that the average age of the present senior pastor and associate leaders is between 40 and 50.⁹¹⁸

⁹¹⁵<http://olusegunadeyi.blogspot.co.uk/>

⁹¹⁶Thumma, Travis & Bird, 'Megachurches Today 2005', *Summary of Research Findings* - http://hrr.hartsem.edu/megachurch/megastoday2005_summaryreport.html

⁹¹⁷Drewery, *Black Megachurches and Social Services*, p. 11.

⁹¹⁸Confirmation of NWC's present (2014) senior pastor and leadership's average age was retrieved from NWC through a chat with a senior official (September, 2014).

Additionally, Adeyemi at his death was just 49 years of age,⁹¹⁹ and this may confirm the average age phenomenon of the present NWC's leaders.

The present organisational structure and leadership style of NWC is basically of connectional structures and a charismatic style⁹²⁰; Thumma⁹²¹ and Hey⁹²² confirm that most Megachurches operate using a charismatic leadership style. NWC's senior minister (pastor) is not a standalone leader but leads a dynamic network. The increased growth of NWC necessitates it adopting a simple professional working system, a 'cabinet-system' and 'departmentalization' network of managerial and operational structures including paid staff and numerous volunteers from the Church who coordinate and facilitate the diverse programs and events to ensure maximised spiritual growth and development of the members.⁹²³ Thus, NWC's leadership structure could be bureaucratic in operation due to its departmentalization; Thumma also explains that bureaucracies do exist in Megachurches because of their business-like organisational structure.⁹²⁴ However, this study cannot conclude here on NWC's bureaucracy operation until after the research survey.

Simply put, NWC leadership is a network of Board of Ministers (BOM), Cabinets leaders, Portfolios leaders, and Team leaders interlinked together under a dynamic leader who exercises authority and power in matters of doctrines, administration, worship and finance, but allows each portfolio and teams sufficient scope to develop according to their responsibilities.

⁹¹⁹Aja Gatling, 'Gospel Break' *Dr. Tayo Adeyemi Founder of New-Wine Church London Passes*, (July 7, 2013), <http://gospelbreak.com/2013/07/dr-tayo-adeyemi-founder-of-new-wine-church-london-passes/>

⁹²⁰<http://www.newwine.co.uk/church/the-church-i-see>.

⁹²¹Hey, *Megachurches: Origins, Ministry, and Prospects*, (Eugene,OR: Wipf and Stock, 2013), p. 83.

⁹²²Hey, *Megachurches: Origins, Ministry, and Prospects*, pp. 82-83.

⁹²³<http://www.newwine.co.uk/church/leaders/aqua>

⁹²⁴Thumma, 'Exploring the Megachurch Phenomena: Their characteristics and cultural context'; http://hrr.hartsem.edu/bookshelf/thumma_article2.html

5.4.2.1 The Board of Ministers

The Board of Ministers (BOMs) is at the top of NWC's leadership structure. BOMs has the responsibility of providing direction and leadership for NWC. Presently, the BOMs oversees the strategic and spiritual growth and development of NWC. BOMs, sometimes refers to as the 'Board' consists of three categories of people - the senior minister, three cabinet ministers and a few core members. Other leadership sections expect the BOMs to set the future direction for NWC and guide its activities. BOMs seek to build and guide major strategic initiatives, for example Church growth and planting, major acquisitions, strategic partner initiatives, defining and maintaining NWC's culture, belief and worship, and planning and implementing the core cross-functional work processes.

The BOMs meets every Tuesday to deliberate and plan for the future of the Church. For effective and efficient execution of set goals and mission fulfilment, NWC leadership has three strategic cabinets. Thus, this study will focus on the senior minister and three cabinet ministers, as they play significant roles in the strategic execution of the vision and mission strategically mapped out by the leadership.

5.4.2.2 The Senior (snr.) Minister



NWC5 - Fig 11: Current Senior Pastor of NWC - Michael Olawore

NWC operates the Senior Pastor or Minister System.⁹²⁵ After the death of the founding senior pastor⁹²⁶ of New Wine Church, Pastor Michael Olawore, who was the director of administrations⁹²⁷ became the first presiding senior minister to take over the legacy and mantle of his motivational and ever-inspiring predecessor to head NWC.⁹²⁸ He has been in full-time ministry close to two decades. To be precise, he became the senior pastor of NWC on the 1st of July, 2013. Olawore possesses charismatic features like his predecessor: for example, he is a visionary leader, energetic, a growth strategist and has a passion for excellence to mention.⁹²⁹ Under his dynamic leadership, the church is witnessing continuous growth and impact within its locality, nationally and internationally.⁹³⁰

⁹²⁵<http://www.newwine.co.uk/church/board-of-ministers/michael-olawore>

⁹²⁶Pastor Dr. Tayo Adeyemi was the Founder and first ever senior pastor of New Wine Church.

⁹²⁷ He was engaged in the supervision and management of the daily operations of NWC

⁹²⁸<http://newwine.co.uk/church/pastor-michael>

⁹²⁹<http://newwine.co.uk/church/pastor-michael>

⁹³⁰ New Wine, 'Serving the community since 1993' Maximise Life Conference 2016 Brochure, p. 6.

This position,⁹³¹ according to Moses Adekola, is the apex of some church's hierarchical leadership and the person is regarded as God's representative.⁹³² Thumma,⁹³³ Miller and Yamamori⁹³⁴ also confirm that many Pentecostal Megachurch leaders are called senior pastor and are the artistic visionary of the church. NWC, therefore, falls into this category as the senior pastor is the visionary leader of the Church.⁹³⁵

5.4.2.3 The Cabinet Concept

The Cabinet is next to the BOMs⁹³⁶ and plays a governance role, as each Cabinet consists of a number of portfolios and teams. Each cabinet oversees their portfolios and teams for effective management and execution of NWC's vision and mission. Thus, the NWC Cabinet structure consists of three principal Cabinets: Business, Event and Mission Cabinet (BEM Cabinet), Support Services Cabinet (SS Cabinet) and Outreach and Development Cabinet (O&D Cabinet). These Cabinets are headed by three ministers from the BOMs who report directly to the Board of Ministers.⁹³⁷ The Cabinet board consists of sixteen portfolios and these portfolios are parents to teams (See teams' details in section.5.3.2.5). The Cabinet is represented as shown below (See figure 12)

⁹³¹Senior Minister: This position in most Pentecostal Churches is often referred to as Senior Pastor, who is the leader and creative visionary of the Church. NWC Snr Pastor (Minister) has died and has a successor in his place.

⁹³²Moses A. Adekola, 'The Redeemed Christian Church of God: A Study of an Indigenous Pentecostal Church in Nigeria'. Ph.D. Thesis, Dept of Religious Studies, (Nigeria: Obafemi Awolowo, Ile-Ife, 1989), p. 283.

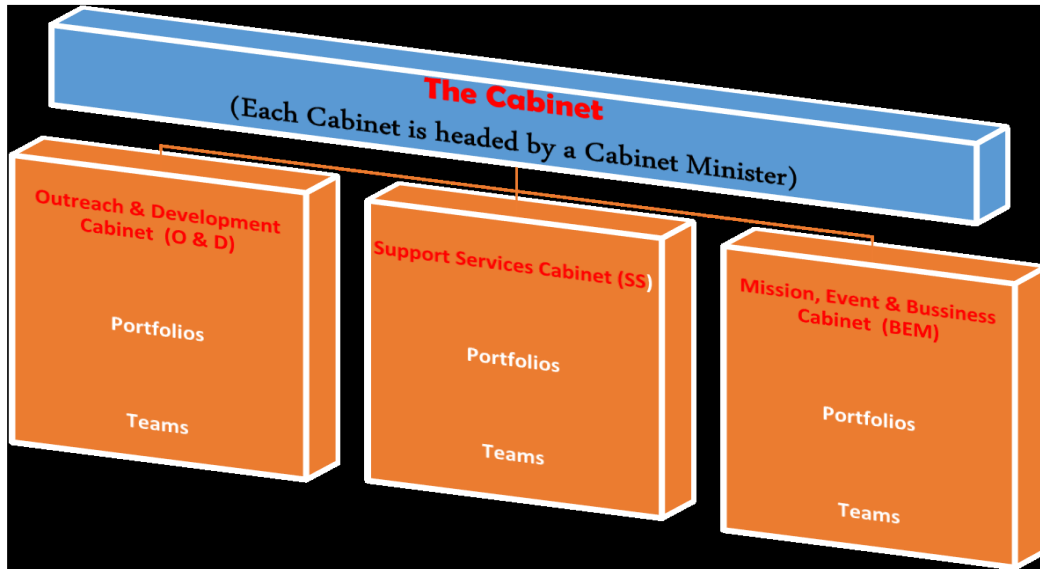
⁹³³Thumma, *Beyond Megachurch Myths*, pp. 30-40.

⁹³⁴ Miller and Yamamori, *Global Pentecostalism*, pp.186

⁹³⁵<http://www.newwine.co.uk/church/pastor-michael>

⁹³⁶<http://www.newwine.co.uk/church/board-of-ministers/michael-olawore>

⁹³⁷Oversees the Business and Outreach portfolios and is responsible for the following team/ministries in New Wine Church



NWC5 - Fig.12: The three arms of the Cabinet

5.4.2.4 Portfolios Leaders

The Portfolios are strategic departments that consist of numerous service units called Teams. However, not all Portfolios are made up of Teams - some are standalone. Each Portfolio has a leader that reports directly to their Cabinet leader.⁹³⁸

Figure 13 shows the various Portfolios under each cabinet.



NWC5 – Fig. 13: The sixteen Portfolios of the three Cabinets

⁹³⁸Portfolios in NWC is normally what some churches or organisations refer to as key departments.

5.4.2.5 Team Leaders

The Teams are the numerous units that make up each portfolio. There are a total of twenty-nine Teams. Each Team is headed by a Team leader who oversees the affairs of the Team and reports directly to the Portfolio leaders.⁹³⁹ Examples of Teams are Bookshop, Multimedia, Music Ministry, Ushering, John Wilson's Pantry,⁹⁴⁰ Follow-Up Team, G-Men (Men's Ministry), Girlfriends (Women's ministry), New Wine Academy⁹⁴¹, Cedars Club (Senior Citizens' Ministry), Children's Ministry, Hospital Visitation, Pastoral Counselling, Single & Sound, and WAIT (Prayer Team).⁹⁴²

5.4.3 Cabinet's Classification with Portfolios and Teams

This section briefly explains each cabinet and its likely objectives, and also gives a graphical representation of each Cabinet composition, portfolios and teams, to explain the NWC leadership concept. Thus, only Portfolios with Teams are listed in the graphics.

5.4.3.1 The Cabinet of Outreach and Development

The Cabinet of Outreach and Development is headed by a Cabinet minister who is responsible for external affairs, membership, training and development. He oversees Portfolios such as External Affairs, Cell Groups and Legal Affairs.⁹⁴³

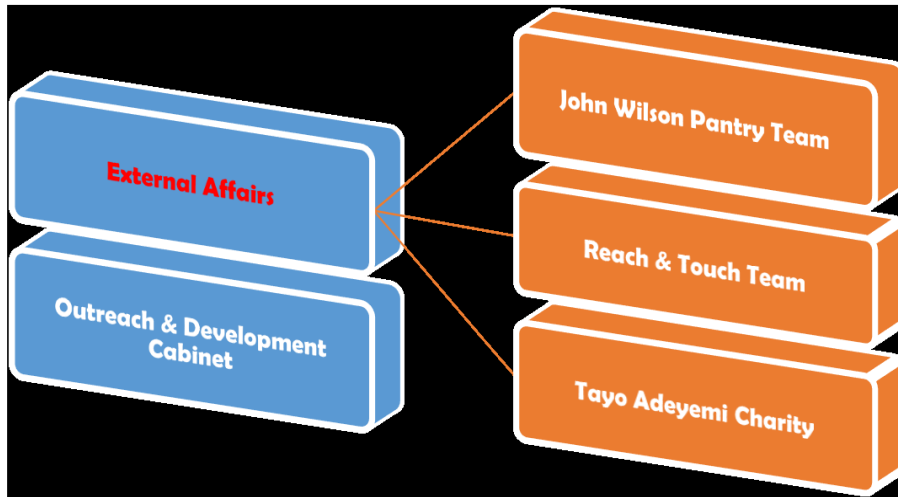
⁹³⁹Oversees the Business and Outreach portfolios and is responsible for the following team/ministries in New Wine Church

⁹⁴⁰These are the Teams in the various Portfolios in BEM Cabinet

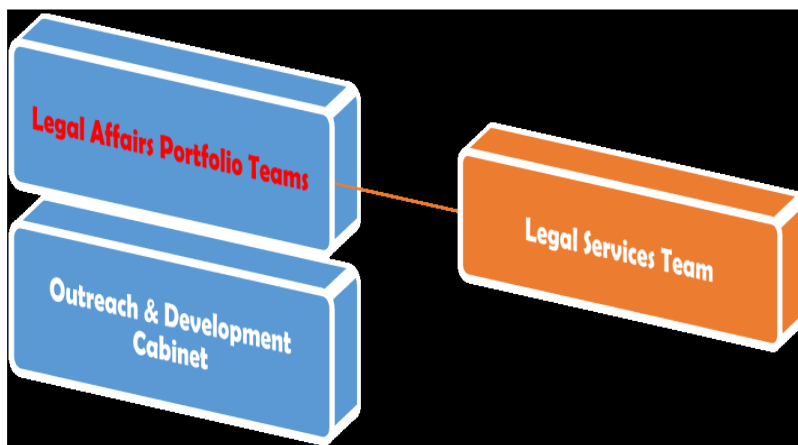
⁹⁴¹These are the Teams in the various Portfolios in O&D Cabinet

⁹⁴²These are the Teams in the various Portfolios in SS Cabinet

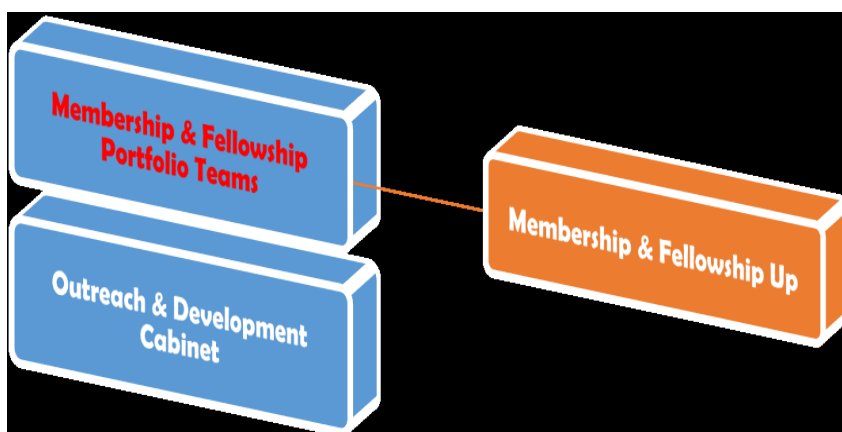
⁹⁴³<http://newwine.co.uk/church/board-of-ministers/gbenga-ajanaku>(Accessed on August, 28th, 2014)



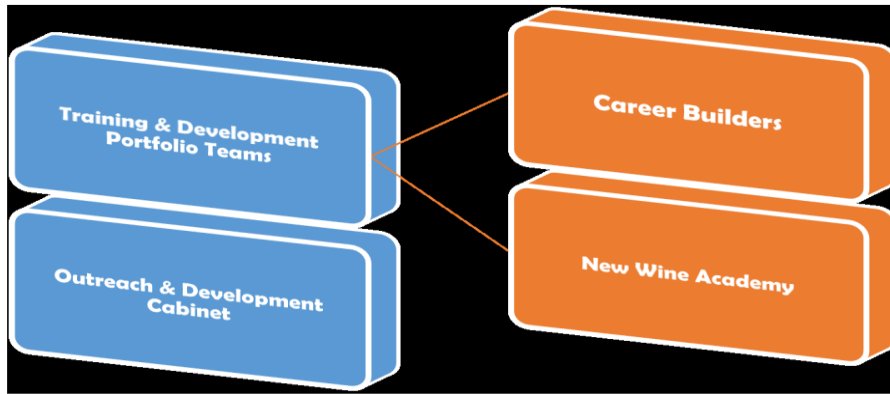
NWC5 - Fig . 14: External Affairs Portfolio Teams (O&D Cabinet).



NWC5 - Fig .15: Legal Affairs Portfolio Teams (O&D Cabinet).



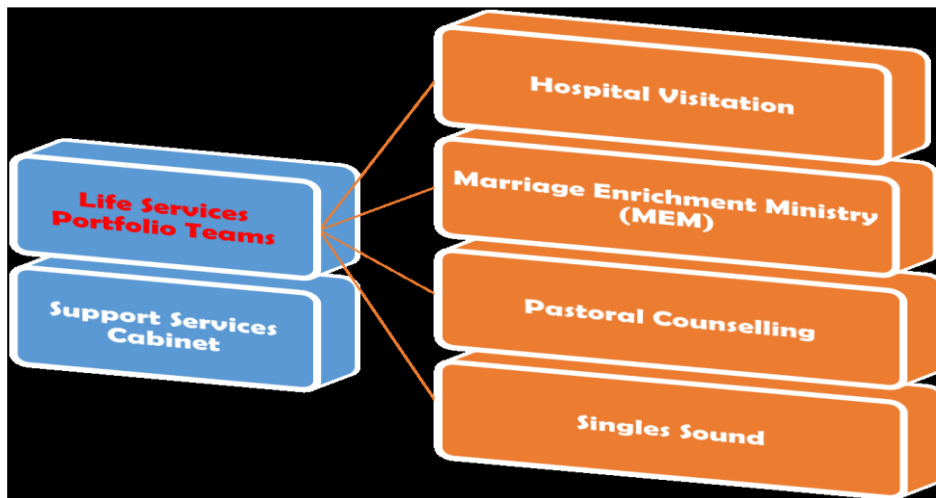
NWC5 - Fig. 16: Membership & Fellowship Portfolio Teams (O&D Cabinet).



NWC5 - Fig.17: Training & Development Portfolio Teams (O&D Cabinet).

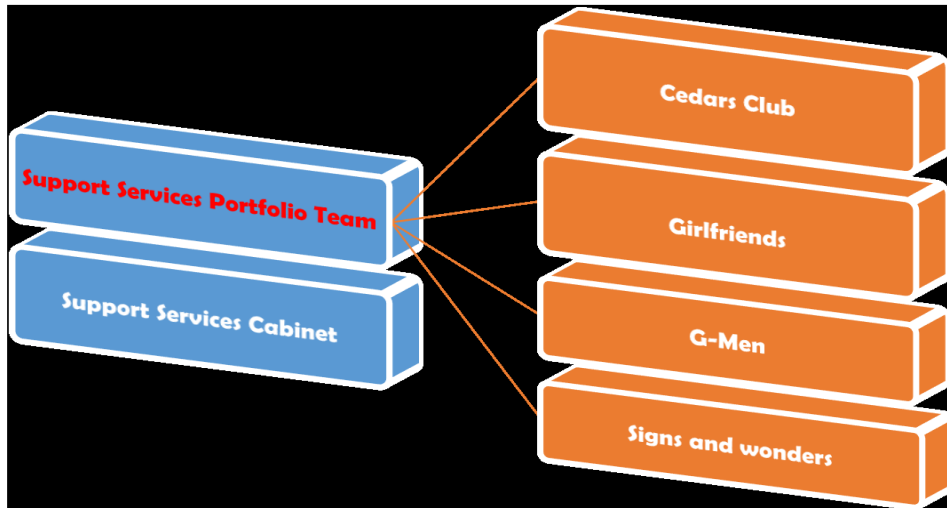
5.4.3.2 The Cabinet of Support Services

Similarly, the Support Service Cabinet is headed by a Cabinet minister who manages the Support Services. For example, this cabinet manages portfolios like Children's Ministry, Life Services and Support Services.⁹⁴⁴

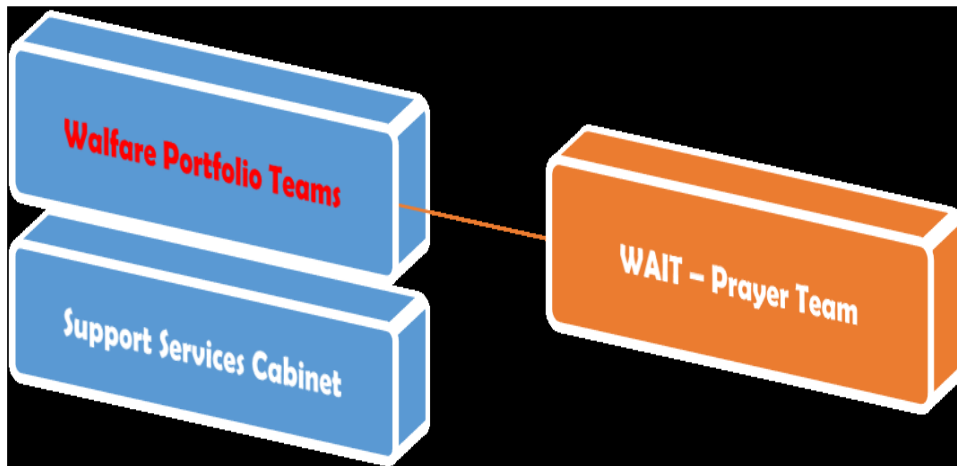


NWC5 – Fig. 18: Life Service Portfolio Teams (SS Cabinet).

⁹⁴⁴<http://newwine.co.uk/church/board-of-ministers/kola-taiwo> (Accessed on August, 28th, 2014)



NWC5 - Fig.19: Support Services Portfolio Teams (SS Cabinet).

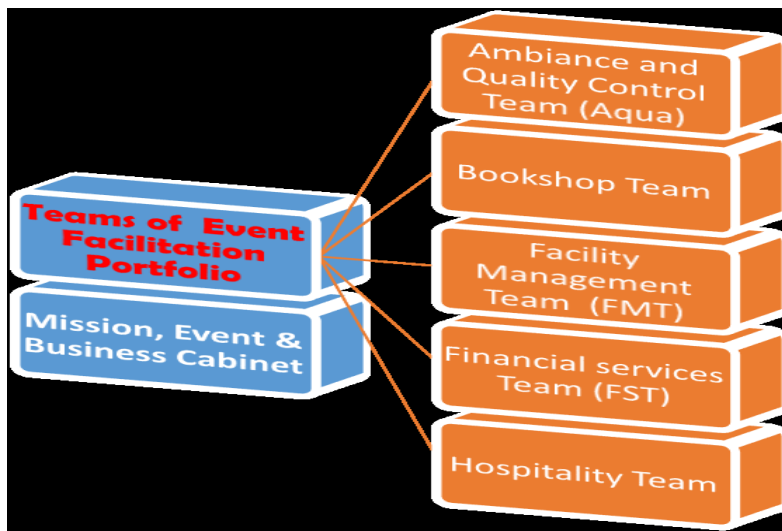


NWC5 – Fig. 20: Welfare Portfolio Teams (SS Cabinet).

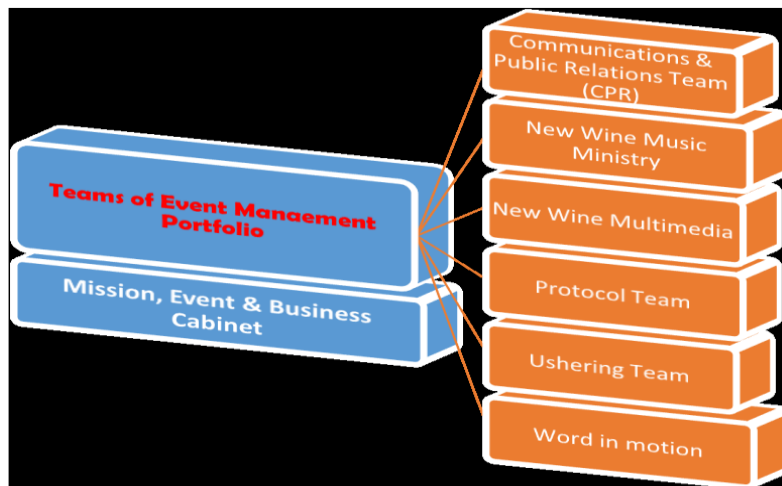
5.4.3.3 The Cabinet of Business, Event and Mission

This Cabinet minister is responsible for Business, event and mission. For example, the minister has under his care the Event Management Event Facilitation, Mission and Church planting.⁹⁴⁵ These Cabinets are structural in form and each Cabinet consists of various Portfolios. The Portfolios are major departments under the Cabinet structure that are made up of various teams.

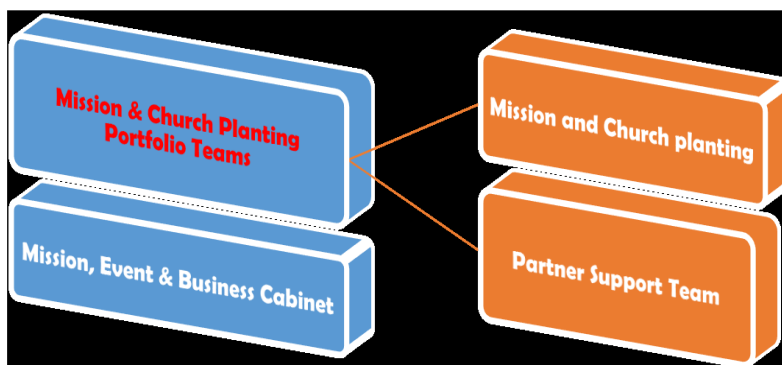
⁹⁴⁵<http://newwine.co.uk/church/board-of-ministers/david-adabale> (Accessed on August, 28th, 2014)



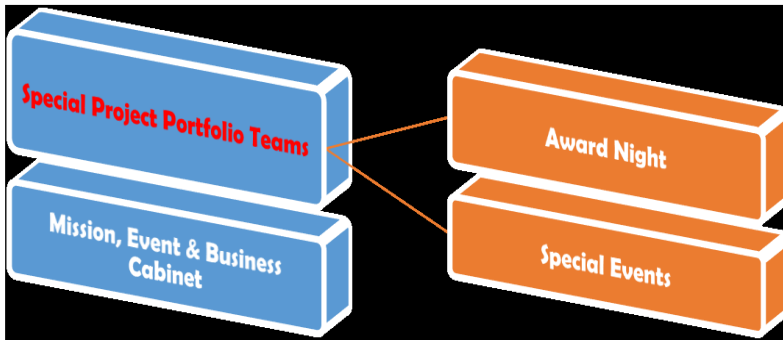
NWC5 – Fig. 21: Event Facilitation Portfolio Teams (MEB Cabinet).



NWC5 - Fig.22: Event Management Portfolio Teams (MEB Cabinet).



NWC5 – Fig..23: Mission & Church Planting Portfolio Teams (MEB Cabinet).



NWC5 - Fig .24: Special Project Portfolio Teams (MEB Cabinet).

The NWC's leadership and management structure reveals a distinctive contemporary leadership phenomenon, which could be vital for its 'meganness'. However, to investigate if western contemporary culture has influenced the British-African Megachurch's worship and leadership style, a thorough research methodology is needed in order to determine if it has, and to what extent. What is research methodology?

NWC is seen to have adapted to change to become a universal church. Pastor Tayo Adeyemi was seen charismatic and a visionary leader who walked in excellence. NWC is dynamic British-African Pentecostal Megachurch that has influenced its members and the society through outreach and social engagement.

Chapter 6

Research Methodology And Data 1

6.0 General Introduction to Research Methodology

Research can be explained as a systematic investigation and study of a particular subject that involves scientific methods to proffer new knowledge.⁹⁴⁶ The validity and reliability of research is essential⁹⁴⁷, and thus, to achieve a valid and reliable result, research must be carried out thoroughly within the paradigm of research methodology. Because of the in-depth nature of my research, the research methodology will be divided into two chapters. This current chapter will only consist of the introduction to the research methodology, and the quantitative analysis and its results. The next chapter will address the qualitative analysis.

To this effect, the researcher employs a descriptive and interpretive phenomenological method to identify, analyse and provide adequate knowledge by using a mixed method of both direct and indirect data. This mixed-method approach enables the researcher to note more comprehensively the diversity and complexity of the issues under discussion.⁹⁴⁸ Thus, this section will explain the research methods employed, justify the approaches and techniques, analyse and interpret the data collected. This chapter will only consist of the introduction to the research methodology and the quantitative analysis and its results.

⁹⁴⁶John W. Creswell W. & Diana L. Miller, 'Determining validity in qualitative inquiry', *Theory into Practice*, vol.39, no. 3, 2000, pp. 124-131.

⁹⁴⁷Nahid Golafshani, 'Understanding Reliability and Validity in Qualitative Research', *The Qualitative Report*, vol.8, no.4, 2003, pp. 597- 607.

⁹⁴⁸John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th Edition, (Thousand Oaks, CA: SAGE, 2013), pp. 4-6.

The research design adopted by this study is specific to this research topic as it is designed to provide answers to the research question, and takes account of a variety of key technical and related issues, such as the researcher's personal ontological and epistemological perspectives, participants' experiences, sampling technique, the method of data collection, presentation and data analysis in terms of their impact upon this particular field of research.

More specifically, this research relies upon the research methodology of practical theological investigation to answer research questions posed by the researcher. While questionnaires were distributed to members of New Wine Church, semi-structured phenomenological interviews were conducted with senior pastors and participants from two focus groups. The researcher visited four African Megachurches in London to carry out participant observation, to learn how these Megachurches worship in comparison with the worship style back in Africa.

6.1 Research Methodology - Design, Technique and Justification

This section explains the methodologies applied in this study. The researcher chose an empirical method to explore the socio-cultural influences on African Megachurches, because such an approach seemed apt, integrating research and practice to give a comprehensive and dynamic appreciation of the situation and making the research relevant.⁹⁴⁹ For this reason, the researcher sought to obtain a respectable sample size, and in order to make this sample a representative one, a random sampling technique was adopted.

⁹⁴⁹'Empirical Research', *Explorable Psychology Experiments*<https://explorable.com/empirical-research>. Accessed on January 18th, 2015.

Thus, a mixed method⁹⁵⁰ was employed as the most appropriate method in order to overcome the possible weaknesses when collecting just one type of data, and to answer the research questions more completely. Both quantitative and qualitative research methods are employed. The quantitative method employs survey design, while the qualitative method consists of semi-structured interviews, focus-group, discourse and observational designs. These methods and their procedures will be explored extensively in section 6.2.1

Mixed method is appropriate for this research because it examines the interaction and behaviour of people within society, which this research intends to examine. In view of this, John W. Creswell and Vicki Plano-Clark⁹⁵¹ confirm the importance of mixed methodologies in social research, as they help to generate more valid and trustworthy data. In addition, the researcher opted for this method because it explains systematic observation of patterns, and analyses and interprets patterns observed.⁹⁵² Similarly, because of the wide data collection and reliability of the results, this method would likely provide more comprehensive evidence of any social-cultural influence and impact this research addresses.⁹⁵³

⁹⁵⁰Mixed methodology is the application of both quantitative and qualitative research methods in a singular study.

⁹⁵¹John W. Creswell & Vicki Plano Clark, *Designing and conducting mixed methods research*, (Thousand Oaks, CA: Sage, 2007), p. 5. Also see Amadi, *The Influence of Postmodernism on Pentecostalism*, (MA Dissertation: Heythrop College, University of London, London, 2013)

⁹⁵² Earl Babbie, *The Practice of Social Research*, (Belmont, CA: Wadsworth Publishing, 1998) p.1. Also see Amadi, *The Influence of Postmodernism on Pentecostalism*.

⁹⁵³ John Best and James Khan, *Research in Education*, (Englewood Cliffs, NJ: Prentice Hall, 1989), pp.89-90.

Researchers such as Creswell and Plano Clark explain that mixed methods give a stronger result than using just a single method.⁹⁵⁴ In light of this, Burke R. Jonson, Anthony J. Onwuegbuzie and Lisa A. Turner also suggest that:

Mixed methods research is the type of research in which a researcher or team of researchers combine elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purpose of breadth and depth of understanding and corroboration.⁹⁵⁵

Examining Creswell and Plano-Clark, Jonson and Onwuegbuzie and Turner's definitions, the researcher accepts mixed method as the best design for this research as it offers a broader spectrum of data source and collection; its analysis and interpretation of data will proffer sufficient knowledge to understand the relationship between African Megachurches' worship and leadership concept and contemporary culture, which this research intends to explain.

Additionally, the researcher chose the mixed method as it could provide more reliable results, and the combination of the methods⁹⁵⁶ is relevant because of its empirical nature.⁹⁵⁷ However, each of the methods were carried out independently, and for this reason, would be analysed and interpreted separately as each of them involves different procedures. The quantitative analysis of the methodological statistical details and copies of interview schedules, content analysis forms, and the questionnaire are included in the research appendix.

⁹⁵⁴Paulo Mendes, *Demand Driven Supply Chain: A Structured and Practical Roadmap to Increase Profitability*, (Verlag, Berlin; Springer, 2011), p. 26.

⁹⁵⁵ Burke R. Jonson, Anthony J. Onwuegbuzie and Lisa A. Turner, 'Toward a definition of mixed methods research', *Journal of Mixed Methods Research*, vol.1, no. 2, (pp. 112-133), p.118.

⁹⁵⁶Mixed Method here is the combination of quantitative and qualitative analysis

⁹⁵⁷ Robert Burns, *Introduction to Research Methods*, 4th edition, (London: Sage, 2000), p. 613. Also see Amadi, 'The Influence of Postmodernism on Pentecostalism.'

However, before discussing the research population, sample size and research designs, data collection and analysis, I will explain how the participants were recruited, and discuss the procedure of how each design and technique was carried out to obtain data that would be analysed and interpreted to generate knowledge.

To assess the sample's participants - survey, interview and focus groups - the researcher called and emailed New Wine Church and the others⁹⁵⁸ to seek permission to carry out the research. On receiving permission, the researcher visited New Wine Church and others for a formal introduction, and to establish a relationship with and meet the proposed participants.

The researcher explained the research, and participants were given a short brief on the aims of the research, its potential relevance and the procedure involved. The researcher also explained that it was necessary to have the consent form signed before anyone could be eligible to take part in the research.⁹⁵⁹ All participants were given the consent form, which they signed and returned the same day to the researcher who was waiting to collect the signed consent form. At all levels and groups,⁹⁶⁰ the researcher assured the participants of confidentiality and stressed that there would be no financial reward.

Participants were made to understand that they could withdraw anything without penalty and would have the opportunity to see the final work before submission. These various participants form the sample size of the overall population, accessed through various research designs and techniques to obtain reliable information to address the

⁹⁵⁸Others here represent GHA Church and the Focus Group participants, who came from different churches, excluding the focus group in New Wine, where all participants were from New Wine.

⁹⁵⁹A copy of the consent form is attached in Appendix 1.2

⁹⁶⁰Those participating in the survey and structured interviews – the senior pastors and focus group participants.

questions and generate new knowledge. In view of this, for a successful application of research design and techniques, a research population and sample size must be determined as this helps towards generating accurate result. What then is the population and sample size of this study?

6.2 Research Population, Sample and Participants.

In the context of this study, a population is defined as the entire group of qualified participants selected to provide data that will proffer knowledge to answer the research question.⁹⁶¹ The churches and participants from which the sample population are drawn are African Pentecostal Megachurches in the UK, whose membership is predominately of African origin. Importantly, the sampling frame identification and sample selection were taken in several phases – for example, survey, interviews, focus groups and observation were done at different intervals. The sample size consists of 108 participants in total: 100 questionnaire participants, 2 church head pastors for semi –structured interview, and 2 focus groups comprising 3 participants each.

For the purposes of clarity, I will discuss the samples under three main sections, as shown below, to explain the total number of participants and the techniques involved in each sample group.

6.2.1 New Wine Church

At New Wine Church⁹⁶², there are three main participant groups – a) the senior pastor, b) the survey group and c) and a focus group. A total of 104 participants were involved. The researcher administered 100 questionnaires to 100 participants, interviewed the Church's senior pastor, and had an interview discussion session with the 2 focus groups separately. Each group comprises of three participants; two male and a female in each group and each candidate came from age groups 30 - 40, 41 - 50 and 51 - 60. They all had equal opportunities to share their views on the questions

⁹⁶¹Gregory Sargent et al, *Uncovering Psychology Workbook. VCE units 3 and 4, Workbook; Research Method* (Port Melbourne: Cambridge University Press, 2010), p. 36.

⁹⁶²New Wine Church is Megachurch that has a congregation of more than 3,000 members.

asked by the researcher. The rationale for the candidates' composition and age groups selection will be explained under the Focus Group analysis.

Retrieving the questionnaires from the respondents was time-consuming because of the sample size.⁹⁶³ In addition, a discourse analysis was carried out on the Church's resources or material such as CDs, DVDs, website, annual reports, chronicle and teaching materials. Other similar churches' discourse materials were also examined to determine any similarity. Participation observation, semi-structured interview sessions, focus group and discourse analysis will be addressed in the next chapter.

6.2.2 GHA (Anonymous)

This is another targeted sample group of four participants. This group consists of the senior pastor of this particular African Megachurch in London, who was interviewed. Additionally, I organised another focus group consisting of three senior ministers randomly chosen from three different African Megachurches in London.

6.2.3 Observational Visit

The researcher visited four African Megachurches, excluding New Wine, where he observed the nature of worship services, leadership administration and the worship environment – building and infrastructures. There were no structured questions or interviews, but questions were asked randomly to key ministers regarding the worship style, membership and leadership structure, to clarify what was observed. Hence, there is no structured participant from this group.

⁹⁶³This is considered as a limitation of this sample size, because it took time to collect all the questionnaires from the respondents and this slowed down the analysing of my data. Also see Josephine A. Ruggiero, *Eastern European Adoption: Policies, Practice, and Strategies for Change*, (New Brunswick; NJ, Transaction Publisher, 2007), pp. 188-190.

6.2.4 Significance of Approach

The two Megachurch leaders and the focus groups⁹⁶⁴ had a semi-structured interview session with the researcher. The reason for this was to explore key underlying natural evidence of worship practice and thus to generate sufficient data to accurately answer the researcher's question, and to illuminate key patterns and significant trends. The Churches and the individual participants qualify for the study because they constitute the contemporary Megachurch phenomenon. However, for confidentiality purposes, the names of the senior ministers are disguised.⁹⁶⁵

The data from the questionnaire and interview were recorded, collated, transcribed verbatim and stored in a safe. It was then burned on to a CD, which would last for more than ten years. However, the data collected from the sample population⁹⁶⁶ was procedurally obtained through research methodologies; design and technique were logically and systematically employed to obtain the information required to answer the research questions.

It was evident that each of the designs and techniques had its strengths and weaknesses, although these various sources of data collection served as checks and balances on the consistency and authenticity of the data, which made analysis and interpretation of the data clear, valid and reliable. Nevertheless, there are still some limitations to these approaches. For a better understanding of the methods employed in this study, I will discuss each of the methods, their limitations and methodology, separately. While the quantitative method and its analysis is discussed in this chapter,

⁹⁶⁴ Church leaders here represent heads of African Megachurches in London, while senior ministers are ministers in key positions.

⁹⁶⁵ Amadi, 'The Influence of Postmodernism on Pentecostalism.'

⁹⁶⁶ The sample population for this research consists of different categories of participants: Questionnaire participants, semi-structured interview participants, focus groups participants and archival materials.

the qualitative method will be discussed in the next chapter; they both make up the methodology.

6.3 Quantitative Design, Data Collection and Analysis

Research design is a set of instructions or plans to investigate and provide answers to research questions, which include the research aim, methods, participants and analysis.⁹⁶⁷ Hence, quantitative research is a process of obtaining quantifiable information from people's opinions through structured research instruments or procedure, thus providing meaningful data and statistical information to answer the research question. This is achieved by carrying out a survey of a large number of people.⁹⁶⁸ In effect, this method accentuates objective measurements through numbers and statistical data to enable testing of whether relationships exist between variables.⁹⁶⁹ Thus, this design method will help this study and explain its argument.

The quantitative phase of this study consists of a survey of a stratified sample of New Wine Church members. The significance of this is to ensure much information is generated to give in-depth knowledge and understanding of the research topic.⁹⁷⁰

The researcher designed the questionnaire to ensure no personal identification would be needed, and included a demographic section of four questions to allow provision for respondents to identify their gender, to identify themselves as either ministers or church workers, and an age bracket for the purpose of obtaining data from wide variance of participants for reliable and valuable data. This enabled participants

⁹⁶⁷Daniel R. Hittleman and Alan .J Simon, *Interpreting educational research: An introduction for consumers of research* (3rd ed), (Upper Saddle River, NJ: Merrill Prentice Hall, 1997), pp. 6-8.

⁹⁶⁸Martha Aliaga and Brenda Gunderson, *Interactive Statistics*,(Upper Saddle River, N.J.: Prentice Hall, 2000), pp. 3-15

⁹⁶⁹Burke Johnson and Larry Christensen, *Educational research: Quantitative, qualitative, and mixed approaches* (Thousand Oaks, CA: Sage Publications, 2008) p. 34

⁹⁷⁰Loraine Blaxter, Christina Hughes and Malcolm Tight, *How to Research*, (Buckingham: Open University Press, 1996), p. 61. Also see Amadi, 'The Influence of Postmodernism on Pentecostalism.'

to respond honestly to the questions posed, thereby generating reliable data. A total of fifty questions were drafted. However, the main questionnaire consists of two sections of twenty-five questions, each answering the research questions. The researcher believes that the respondents answered the survey questionnaires honestly.

The researcher spent time on identifying, finding and interviewing the right people to ensure a respectable sample size was obtained. Thus, a representative sample size is important to this study as it captures all parts of the targeted sample in the population. An unrepresentative sample size may cause selection bias, which the researcher wants to avoid. New Wine Church, London is the focused Church of study. To an extent, the research methodology would likely help to eliminate or minimise bias as each of the techniques employed will be a check for the other, which should give accurate measurement.

6.3.1 Procedure

The researcher began his investigation by using the quantitative method. A self-administered questionnaire was distributed to the randomly-selected participants at New Wine Church with a space to be returned to the researcher at New Wine Church. The aim of the questionnaire is to effectively measure through numerical and statistical data⁹⁷¹ the influence of Western contemporary culture on the African worship concept. A copy of the questionnaire is shown in Appendix.1.1.

⁹⁷¹Hittleman and Simon, *Interpreting educational research: An introduction for consumers of research*, pp.30-31.

The participants' age range was 30-60 and above. This extensive age range allowed the researcher to capture a wide view of the different ages. In addition to age, gender, ethnicity, socio-economic status, and knowledge of African and contemporary Church worship were considered when distributing the questionnaire. The 100 questionnaires were evenly distributed amongst men and women, and sub-divided into four age groups: 30-40, 41-50, 51-60 and 61+, each comprising twenty-five participants.

6.3.2 Data Collection, Analysis and Presentation

The quantitative data collected from the questionnaires was used to determine whether contemporary culture has a significance influence on the African worship concept and leadership practice. This is important to ensure sufficient information is generated to give in-depth knowledge and understanding of the research topic.⁹⁷² 100 questionnaires were sent out, and 92 people responded.

This research will analyse the quantitative data via the use of numerical data where values can be measured.⁹⁷³ This form of data analysis is more precise. The data layout to be adopted is a data matrix which will be in a tabular form. Data will be entered into tables and percentages will be calculated. Each matrix will contain variables for an individual case for which data has been obtained.

⁹⁷²Lorraine Blaxter, Christina Hughes and Malcolm Tight, *How to Research*, p.61. Also see Amadi, 'The Influence of Postmodernism on Pentecostalism.'

⁹⁷³Mark Saunders, Philip Lewis & Adrian Thornhill, *Research methods for business students*, (Harlow, England: Prentice Hall, 2008), pp.158-170.

6.3.3 Quantitative strengths and weaknesses

Quantitative data includes all information obtained through surveys. Thus, the quantitative method is practical and empirical: it is practical and objective in nature as it specifically addresses the research argument to determine any possible outcome or answer to the research question in a numerical and statistical form. It is empirical and scientific in approach.⁹⁷⁴

Secondly, it has the characteristic of expansibility as it retrieves extensive amounts of reliable data from a large group of people within a specific time frame.⁹⁷⁵ Thirdly, the reliability of the results can be used to compare, test or generalise other patterns because of their replicative and unchangeable reliability.⁹⁷⁶ Fourthly, its approach is precise with consistent and controllable measurements that keep the results simple and straightforward to analyse.⁹⁷⁷

6. 3.4 Weaknesses

This method is unable to provide adequate information to understand certain unobservable forms: emotions and spiritual feelings could be a limitation, as it only interprets sensory experiences. Thus, evidence-based information might not be adequate to investigate a pattern or understand the context of a phenomenon in my research study, hence the need of a qualitative approach.

⁹⁷⁴Chava Frankfort-Nachmias and David Nachmias, *Research Methods in the Social Sciences* (New York: Worth, 2007), pp. 2-10, pp. 205-244

⁹⁷⁵Heather D'Cruz, Martyn Jones, *Social Work Research: Ethical and Political Contexts* (London: SAGE, 2004), pp.59-81.

⁹⁷⁶Kenneth Bordens S., & Bruce Abbott. B., *Research design and methods: A process approach*, (Mountain View, CA: Mayfield, 1999), p. 15.

⁹⁷⁷Heather D'Cruz, Martyn Jones, *Social Work Research: Ethical and Political Contexts* (London: SAGE, 2004), pp.59-81.

Secondly, subjective decisions may arise because of the questions asked with no explanation, which could affect the validity of the results as there is no means to ascertain the truthfulness of the respondents.⁹⁷⁸

Thirdly, it lacks the ability to explain the 'why' that might arise, as generated data may not be sufficient to explain complex phenomenal issues and cannot explain the unforeseen influences or reasoning behind an effect; hence the use of the qualitative design in this research will ensure that enough data are collected to answer all complex and non-observable phenomena regarding the influence of Western culture on African worship because different people were interviewed.

⁹⁷⁸A. Onwuegbuzie, & Leech, N., 'On becoming a pragmatic researcher: The importance of combining quantitative and qualitative research methodologies', *International Journal of Social Research Methodology*, vol.8, no.5, 2005, pp. 375-387. Also see. <http://www.unco.edu/AE-Extra/2008/9/velez.html> . Accessed on April 9th, 2015.

6.4 Analysis of Questionnaires Distributed

Below are the results of the questionnaires administered.

6.4.1 Analysis and Percentage of Served and Returned Questionnaires.

Church Ministers	Questionnaires Distributed	Returned Questionnaires	% of Questionnaires Returned	% of Total Returned
Total	100	92	92%	100%

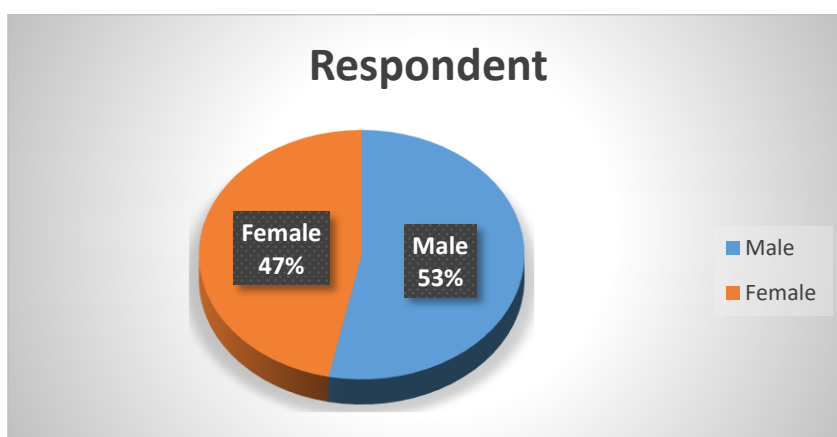
RM1-Table1 : Questionnaires analysis.

100 questionnaires were distributed in New Wine Church, and 92 were returned, therefore 92% of questionnaires were returned.

6.4.2 Respondents' Gender

Gender	Number of respondents	Percentage (%)
Male	49	53.26%
Female	43	46.74%
Total	92	100%

RM1- Table 2: Questionnaires Respondents - Gender Analysis table



RM1-Table 3

6.4.3 Analysis of Demographic Variance

The respondents' gender analysis table above indicates a total number of 49 male respondents, representing 53.26% of the sample. The female side shows a total of 43 respondents, which represents 46.74% of the sample. The result shows that the sub-groups or strata of the sample had more male than female respondents, though a stratified sample of fifty was assigned to each gender group to neutralise extraneous variables.⁹⁷⁹

The table above also shows that seven women and one man declined participating in the survey. This could be owing to many factors, for example lack of time, burdens or lack of interest.⁹⁸⁰

6.4.4 Analysis of Observed Frequency Table:

Groups Composition & Respondent	
Gender	Number of Representatives
Female	13
Male	12
Total	25

RM1-Table 4a represents the respondent composition of each group.

Age Range	Questionnaire Distribution	Respondents	Percentage (%)
30 - 40 years	25	24	26%

⁹⁷⁹Sargent et al, *Uncovering psychology workbook. VCE units 3 and 4, Workbook*;; pp. 36-39.

⁹⁸⁰Lior Gideon, *Handbook of Survey Methodology for the Social Sciences* 1st ed., (New York: Springer, 2012) p.200.

41- 50 years	25	23	25%
51 – 60years	25	23	25%
61 and above	25	22	24%
Total	100	92	100

RM1-Table 4b: Questionnaire Respondents Age Analysis table

This is another sub-group or strata of the sample, which is subdivided by age group as shown in the table above. The researcher included both genders in the age range for easier data recording, to determine which age ranges understand the African worship concept, although this information is not used to determine the influence of contemporary culture on the African worship concept. Table 3 shows age 30-40 years at 22.83 percent; 41-50 years were 41.30 percent; 51- 60 were 25 percent and 61 and above were 10.87 percent. The data representation signifies that all participants within the sampled aged bracket responded. Secondly, the result shows that ages 41-50 had the highest representation, with 41.30 percent.

6.4.4.1 Age Group Classification

Age Limit	Range Classification	Group Classification
30 - 40 years	Youngest	Younger Age Group
41- 50 years	Younger	
51 – 60years	Older	Older Age Group
61 and above	Oldest	

RM1-Table 4c

6.4.5 Ministerial Order Respondents

Responses	No. of Respondents	Percentage (%)
Ministers	62	67.39%
Church workers	30	32.61%
Total	92	100

RM1- Table 5: Questionnaires Respondent Ministerial order Analysis table

Participants were encouraged to identify their ministerial role. This helps to explore the views of the different levels of participants: for example, ministers here are preachers, worship leaders and heads of cell groups and departments, while church workers here represent those with strong conviction in the Christian faith who serve in church. However, ministers are mainly those in leadership roles and are different from the senior pastor or minister who is the leader or head of the church. The table shows ministerial respondents represent 67.39 per cent, while Church workers represent 32.61%

6.5 Comparative Summarisation of Analysis

The fifty research questions classified into Worship Myths (WM), Musical Myths (MM), Preaching Myths (PM), Theological Practices & Belief Myths (TBM), and Technological and Social Networks Myths (TSM). The question number within each group is not sequential, as they were randomly selected from the questionnaire to fit the purpose of the analysis.

I will briefly discuss the interpretation sections at the end of each myth, and will give a detailed interpretation. The Frequency Table (FT) of each question is displayed

and each of the Myths will be abbreviated, along with the question, for the purpose of clarity.

6.5.1 Frequency Table (FT) - Group One: Worship Myths (WM)

Question 1 I believe today's culture is affecting the way Pentecostals minister and worship						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	2 4.08%	-	27 (55.10%)	20 (40.82%)	49
Female	-	2 4.65%	-	23 (53.49%)	18 (41.86%)	43
Total		4 (5%)		50 (54%)	38 (41%)	92
Age 30- 40	-	2 (8.33%)	-	16 (66.67%)	6 (25.00%)	24
Age 41- 50	-	2 (8.70%)	-	7 (30.43%)	14 (60.87%)	23
Age 51 – 60	-	-	-	14 (60.87%)	9 (39.13%)	23
Age 61+	-	-	-	13 (59.09%)	9 (40.91%)	22
						92

Frequency table 1a

Table 1b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 1b

	Disagree		Agree	
Male	2	4.08%	47	95.92%
Female	2	4.65%	41	95.35%
Total	4		88	

Question 1: I believe today's culture is affecting the way Pentecostals minister and worship.

Data Analysis

Table 1b shows that while 2 (4.08%) male and 2 (4.65%) female respondents disagreed, 47 (95.92%) male and 41 (95.35%) female respondents agreed that today's culture is affecting the way African Megachurches worship and minister. The results in Frequency table 1a indicate no uncertainty. Each age group has an increased number of agreed respondents. While the age groups of 51-60 and 61+ reveal an increase in agreed respondents of 23(100%) and 22(100%) respectively, 30-40 and 41-50 show an increase of 22(91.67%) and 21(91.3%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that today's culture influences how African Pentecostal Megachurches minister and worship. A high percentage was evident in all groups though with a significant level in the older age group. The reason for this could be that the older age group can identify with the emergence of changes that have evolved within the African worship concept, while the younger ones have no such experience and are only aware of Western culture. Thus, the result significantly reveals an agreement that today's culture influences how African Pentecostal Megachurches minister and worship.

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Question 2 <i>I enjoy multi-sensory worship (e.g., use of video, onscreen graphics, creative lighting, etc.)</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	8 (16.33%)	2 (4.08%)	33 (67.35%)	6 (12.24%)	49
Female	-	3 (6.98%)	-	35 (81.40%)	5 (11.63%)	43
Total		11 (12%)	2 (2%)	68 (74%)	11 (12%)	92
Age 30- 40	-	2 (8.33%)	-	18 (75.00%)	4 (16.67%)	24
Age 41- 50	-	3 (13.04%)	-	17 (73.91%)	3 (13.04%)	23
Age 51 – 60	-	3 (13.04%)	1 (4.35%)	17 (73.91%)	2 (8.70%)	23
Age 61+	-	3 (13.64%)	1 (4.55%)	16 (72.73%)	2 (9.09%)	22
						92

Frequency table 2a

Table 2b below shows the total statistics of disagree and agree for both male and female. The researcher merged ‘disagree strongly’ and ‘disagree’ as Disagree and ‘agree’ and ‘agree strongly’ as Agree to ascertain the actual percentage of disagree and agree.

Table 2b

	Disagree		Agree	
Male	8	16.33%	39	79.59%
Female	3	6.98%	40	93.02%
Total	11		79	

Question 2: I enjoy multi-sensory worship (e.g., use of video, onscreen graphics, creative lighting, etc.

Data Analysis

Table 2b shows that while 8 (16.33%) male and 3 (6.98%) female respondents disagreed that they enjoyed multi-sensory worship, 39 (79.59%) male and 40 (93.02%) female respondents agreed that they enjoyed it. In addition, 2(4.08%) male respondents were not certain if they did enjoy multi-sensory worship. The age range of 30-40 shows a significantly higher number of agreeing respondents - 22 (91.7%) - than any other age group. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they enjoy multi-sensory worship. The result significantly shows a higher percentage of younger people enjoying multi-sensory worship, and this could be as the result of being influenced by Western culture. Most importantly, the analysis reveals that all ages seem to enjoy multi-sensory worship; however, as the age increases, there was a significant decrease in percentage respectively. There could be reasons associated with this phenomenon – for example, hearing disorders, sight disorders, ageing or unclear related issues such as a preference for a traditional style of worship. Therefore, the result significantly reveals an agreement that multi-sensory worship is enjoyed by African Megachurch worshippers.

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Question 10 <i>Cell group meetings strengthen members' relationship and spiritual growth</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	1 (2.04%)	2 (4.08%)	39 (79.59%)	7 (14.29%)	49
Female	1 (2.33%)	2 (4.65%)	-	37 (86.05%)	3 (6.98%)	43
Gender's Total	1 (1%)	3 (3%)	2 (2%)	76 (83%)	10 (11%)	92
Age 30- 40		2 (8.33%)	2 (8.33%)	17 (70.83%)	3 (12.50%)	24
Age 41- 50		1		18 (78.26%)	4 (17.39%)	23
Age 51 – 60	1 (4.35%)			20 (86.96%)	2 (8.70%)	23
Age 61+				21 (95.45%)	1 (4.55%)	22
						92

Frequency table 10a

Table b10 below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 10b

	Disagree		Agree	
Male	1	2.04%	46	93.88%
Female	3	6.98%	40	93.02%
Total	4		86	

Question 10: *Cell group meetings strengthen members' relationship and spiritual growth*

Data Analysis

Table 10b shows that while 1 (2.04%) male and 3 (6.98%) female respondents disagreed that cell group meetings strengthen members' relationships and spiritual growth, 46 (90.88%) male and 39 (93.02%) female respondents agreed that cell group meetings strengthen them. In addition, only 2(4.08%) male respondents were not certain. The age groups of 41-50, 51-60 and 61+ demonstrate an increased number of agreeing respondents, with 22(99.65%), 22 (95.66%) and 22 (100%) respectively, while 30-40 shows a relative increase in agreeing respondents 20(88.33%). The younger age group had a lower percentage of those that agreed, compared with the older age group. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most of the respondents agreed that cell group meetings strengthen members' relationships and spiritual growth, as this is crucial for interaction and bounding. There is a higher percentage in the older age group than the younger age group. Therefore, the result significantly demonstrates an agreement that cell group meetings strengthen members' relationships and spiritual growth. I believe the cell group is an effective way of connecting members and committing them to the work of the ministry, and easier for welfare services. The African Megachurches make good use of cell group model to strength the bonds of fellowship amongst their large congregations; researchers like Thumma also explained that Megachurches use smaller groups to connect members of the church.⁹⁸¹

⁹⁸¹Thumma and Travis, *Beyond Megachurch Myths*, pp. 48-49.

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Question 15 <i>I believe worship should involve all members of the congregation</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	3 (6.12%)	3 (6.12%)	38 (77.55%)	5 (10.20%)	49
Female	-	3 (6.98%)	-	37 (86.05%)	3 (6.98%)	43
Gender's Total	-	6 (7%)	3 (2%)	75 (82%)	8 (9%)	92
Age 30- 40	-	1 (4.17%)	-	21 (87.50%)	2 (8.33%)	24
Age 41- 50	-	1 (4.35%)	-	19 (82.61%)	3 (13.04%)	23
Age 51 – 60	-	2 (8.70%)	1 (4.35%)	18 (78.26%)	2 (8.70%)	23
Age 61+	-	2 (%)	2 (%)	17 (%)	1 (%)	22
						92

Frequency table 15a

Table 15b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 15b

	Disagree		Agree	
Male	3	6.12%	43	87.76%
Female	3	6.98%	40	93.02%
Total	6		83	

Question 15: *I believe worship should involve all members of the congregation*

Data Analysis

Table 15b shows that while 3(6.12%) of male and 3(6.98%) of female respondents disagreed that worship should involve all members of the congregation, 43 (87.76%) male and 40(93.02%) female respondents agreed that worship should involve all members of the congregation. In addition, only 3 (6.12%) male respondents were not certain. The age groups of 30-40 and 41-50 show a high number of respondents and percentages of 23 (95.83%) and 22 (95.65%). Also, the 51-60 age group had a significant increase of 20 (86.96%) agreeing that worship should involve all members of the congregation. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that worship should involve all members of the congregation. While all age groups seem to agree, the younger age groups reflect a higher percentage of respondents than the oldest age group. This result demonstrates a significant agreement that worship should involve all members of the congregation. Although this significantly reflects the dynamic African all-inclusive worship style, the difference here suggests that the younger ones demonstrate the significant influence of Western culture on African Megachurch worship style, as contemporary music tends to inspire them to worship. This confirms Thumma's argument of Megachurch worship being holistic and all inclusive.⁹⁸² I agree with Thumma that Western culture influences the African worship style through its contemporary music, which is also enthusiastic and all-inclusive in form, but not African in nature.

⁹⁸²Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

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Question 16 <i>I like the use of video clips and images on the video projector in worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	2 (4.08%)	12 (24.49%)	2 (4.08%)	32 (65.31%)	1 (2.04%)	49
Female	3 (6.98%)	7 (16.28%)	-	29 (67.44%)	4 (9.30%)	43
Gender's Total	5 (5%)	19 (21%)	2 (3%)	61 (66%)	5 (5%)	92
Age 30- 40	1 (4.17%)	3 (12.50%)	-	17 (70.83%)	3 (12.50%)	24
Age 41- 50	1 (4.35%)	4 (17.39%)	-	18 (78.26%)	-	23
Age 51 – 60	1 (4.35%)	5 (21.74%)	1 (4.35%)	14 (60.87%)	2 (8.70%)	23
Age 61+	2 (9.09%)	7 (31.82%)	1 (4.55%)	12 (54.55%)	-	22
						92

Frequency table 16a

Table 16b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 16b

	Disagree		Agree	
Male	14	28.57%	33	67.35%
Female	10	23.26%	33	76.74%
Total	24		66	

Question 16: I like the use of video clips and images on the video projector in worship

Data Analysis

Table 16b shows that while 14 (28.57%) male and 10 (23.26%) female respondents disagreed that they liked the use of video clips and images on the video projector in worship, 33 (67.35%) male and 33(76.74%) female respondents agreed that they liked it. Only 2 (4.08%) male respondents were not certain. However, the age groups of 30-40 and 41-50 show a significant increase in number of agreeing respondents of 20 (83.33%) and 18 (78.26%) respectively. The age groups of 51-60 and 61+ show an increased number of agreeing respondents. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they liked the use of video clips and images on the video projector in worship. A higher percentage was evident in the younger age groups than the older age groups. The result significantly demonstrates that the majority enjoy the use of video clips and projectors during worship. This could be an indication of the influence of technology on the Africa worship style. This supports Jeanne Kilde's argument that technology has influenced Megachurches' worship style⁹⁸³, which this survey has demonstrated. More on this will be discussed in chapter six.

⁹⁸³Kilde, *When Church Became Theatre*, p. 215.

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Question 18 <i>I like to clap and dance during worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	3 (6.12%)	5 (10.20%)	-	33 (67.35%)	8 (16.33%)	49
Female	4 (9.30%)	6 (13.95%)	-	31 (72.09%)	2 (4.65%)	43
Gender's Total	7 (7%)	11 (12%)	-	64 (70%)	10 (11%)	92
Age 30- 40	2 (8.33%)	3	-	15 (62.50%)	4 (16.67%)	24
Age 41- 50	1 (4.35%)	4 (17.39%)	-	15 (65.22%)	3 (13.04%)	23
Age 51 – 60	2 (8.70%)	2 (8.70%)	-	17 (73.91%)	2 (8.70%)	23
Age 61+	2 (9.09%)	2 (9.09%)	-	17 (77.27%)	1 (4.55%)	22
						92

Frequency table 18a

Table 18b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 18b

	Disagree		Agree	
Male	8	16.33%	41	83.67%
Female	10	23.26%	33	76.74%
Total	18		74	

Question 18: I like to clap and dance during worship

Data Analysis

Table 18b shows that while 8(16.33%) male and 10(23.26%) female respondents disagreed that they liked to clap and dance during worship, 41(83.67%) male and 33 (76.74%) female respondents agreed that they liked it. The results indicated no uncertainty. 51-60 and 30-40 reflect equal numbers of agreeing respondents each, but different percentages of 19(79.17%) and 19 (82.61%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they like to clap and dance during worship. A high percentage of agreeing respondents was evident in the older group. Thus, the result significantly demonstrates that clapping and dancing during worship is liked, and this is associated with all age groups. This is an African phenomenon; Mbiti explains that 'Africans enjoy celebrating life'.⁹⁸⁴ In this statement, I believe he is emphasizing that Africans are dynamic people. Nevertheless, I would say here that this phenomenon is not an influence of contemporary culture, hence the increased respondents in the older age group - an indication of the lingering heritage of the African worship style. Comparatively, I would stress here that Africans have 'Africanised' the Western style of worship with their clapping and dancing. Hence, Pentecostal Megachurch worship style has become holistic, and Thumma similarly confirms that Megachurch worship is holistic in practice and in form.⁹⁸⁵

⁹⁸⁴John Mbiti, *Introduction to African Religion: Second Edition*, (Long Grove, IL: Waveland Press, 2015), p. 67.

⁹⁸⁵Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28

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Question 19 <i>I like the use of lighting effects in a worship service</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	2 (4.08%)	10 (20.41%)	5 (10.20%)	28 (57.14%)	4 (8.16%)	49
Female	1 (2.33%)	7 (16.28%)	1 (2.33%)	29 (67.44%)	5 (11.63%)	43
Gender's Total	3 (3%)	17 (18%)	6 (7%)	57 (62%)	9 (10%)	92
Age 30- 40	-	2 (8.33%)	-	17 (70.83%)	5 (20.83%)	24
Age 41- 50	1 (4.35%)	6 (26.09%)	1 (4.35%)	14 (60.87%)	1 (4.35%)	23
Age 51 – 60	1 (4.35%)	4 (17.39%)	4 (17.39%)	12 (52.17%)	2 (8.70%)	23
Age 61+	1 (4.55%)	5 (22.73%)	1 (4.55%)	14 (63.64%)	1 (4.55%)	22 92

Frequency table 19a

Table 19b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 19b

	Disagree		Agree	
Male	12	24.49%	32	65.31%
Female	8	18.60%	34	79.07%
Total	20		66	

Question 19: *I like the use of lighting effects in a worship service*

Data Analysis

Table 19b shows that while 12(24.48%) male and 8(18.60%) female respondents disagreed that they liked the use of lighting effects in a worship service, 32 (65.31%) male and 34(79.07%) female respondents agreed that they liked it. 5(10.20%) male and 1 (2.33%) female respondent were not certain.

However, the age group of 30-40 shows a significant increase in number of agreeing respondents to 22(91.66%). 41-50 and 61+ show a relative increase in agreeing respondents to 15(65.22) and 15(68.19), and 51-60 indicates 14(60.87%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they like the use of lighting effects in a worship service. Though all groups liked the use of lighting effects in a worship service, a high percentage of the respondents was significantly evident in the younger age group. This indicates that majority of all age groups like contemporary worship environment. My result therefore expresses that African worship style has been influenced by western culture, which I also accept as one of Megachurch features. In support of this view, Kris Axtman⁹⁸⁶ and other researches like Thumma⁹⁸⁷ similarly confirm that worship is enhanced with lighting and modern technology.

⁹⁸⁶Kris Axtman, 'The rise of the American megachurch'. *Christian Science Monitor*, (30th December, 2003),p. 2.

⁹⁸⁷Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40

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Question 20 <i>Lighting effects and music are important ways of encouraging people to worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	2 (4.08%)	10 (20.41%)	1 (2.04%)	34 (69.39%)	2 (4.08%)	49
Female	-	9 (20.93%)	1 (2.33%)	33 (76.74%)	-	43
Gender's Total	2 (2%)	19 (21%)	2 (2%)	67 (73%)	2 (2%)	92
Age 30- 40	-	4 (16.67%)	1 (4.17%)	18 (75.00%)	1 (4.17%)	24
Age 41- 50	-	5 (21.74%)	-	17 (73.91%)	1 (4.35%)	23
Age 51 – 60	2 (8.70%)	4 (17.39%)	1 (4.35%)	16 (69.57%)	-	23
Age 61+	-	6 (27.27%)	-	16 (72.73%)	-	22
						92

Frequency table 20a

Table 20b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 20b

	Disagree		Agree	
Male	12	24.49%	36	73.47%
Female	9	20.93%	33	76.74%
Total	21		69	

Question 20: *Lighting effects and music are important ways of encouraging people to worship*

Data Analysis

Table 20b shows that while 12(24.49%) male and 9(20.93%) female respondents disagreed that lighting effects and music are important ways of encouraging people to worship, 36(73.47%) male and 33(76.74%) female respondents agreed that they are important. Likewise, 1(2.041%) male and 1(2.33%) female respondent was not certain. The result reveals an increase in number of agreed respondents to 19(79.17%) in the 30-40 age group, followed by 18 (78.26) in the 41-50 age group. The 61+ age group also had a significant increase in agreed respondents of 16(72.73%). Therefore, since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most of the respondents agreed that lighting effects and music are important ways of encouraging people to worship. Though a high percentage of respondents was recorded in the younger age group, however, all the groups also had significantly high percentages, which signifies that lighting effects and music are important ways of encouraging people to worship. The older age group approving of this phenomenon could be as the result of the transformational changes they have witnessed emerging within the African worship concept. Thus, this research accepts that lighting and music phenomena are part of Western technology and do have an influence on the African worship style, as mentioned in the last question above. This will be discussed further in chapter six.

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Question 22 <i>I believe that some aspects of traditional Christian worship and liturgy can be used in contemporary worship (sometimes this is called 'vintage faith')</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	3 (6.12%)	9 (18.37%)	5 (10.20%)	26 (53.06%)	6 (12.24%)	49
Female	2 (4.65%)	8 (18.60%)	-	30 (69.77%)	3 (6.98%)	43
Gender's Total	5 (6%)	17 (18%)	5 (6%)	56 (60%)	9 (10%)	92
Age 30- 40	-	5 (20.83%)	2 (8.33%)	15 (62.50%)	2 (8.33%)	24
Age 41- 50	1 (4.35%)	5 (21.74%)	3 (13.04%)	10 (43.48%)	4 (17.39%)	23
Age 51 – 60	3 (13.04%)	4 (17.39%)	-	14 (60.87%)	2 (8.70%)	23
Age 61+	1 (4.55%)	3 (13.64%)	-	17 (77.27%)	1 (4.55%)	22 92

Frequency table 22a

Table 22b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 22b

	Disagree		Agree	
Male	12	24.49%	32	65.31%
Female	10	23.26%	33	76.74%
Total	22		65	

Question 22: *I believe that some aspects of traditional Christian worship and liturgy can be used in contemporary worship (sometimes this is called ‘vintage faith’ service)*

Data Analysis

Table 22b shows that while 12(24.49%) male and 10(23.26%) female respondents disagreed, 32(65.31%) male and 33(76.74%) female respondents agreed that some aspects of traditional Christian worship and liturgy can be used in contemporary worship or Vintage faith services. Additionally, 5(10.20%) males were not certain. Though all age groups reflect an increase in agreeing respondents, however, the age groups of 61+ and 30-40 show a significant increase in number of agreeing respondents of 18(81.82%) and 17 (70.83%) respectively, while the age group 51-60 has an increase in agreeing respondents of 16(69.57%), followed by 41-50 with 14(60.87%). Since the calculated table value of ‘agree’ is greater than ‘disagree’, ‘agree’ is accepted as the significant value.

Data Interpretation

The result indicates that a significant number of respondents agreed that some aspects of traditional Christian worship and liturgy can be used in contemporary worship or ‘vintage faith’ services. A high percentage was evident in the older group. Though there was an increase in number of respondents in the younger age group, they also have the highest number of respondents that disagreed with the question, which implies that the younger generation could be influenced by contemporary music. I also agree with this fact and suggest that traditional Christian worship and liturgy could be a means of maintaining some biblical values within contemporary culture. I strongly believe and that the complete eradicating of traditional Christian worship and liturgy in today’s services could amount to denying the truth of Christianity: a reform, but no fundamental values.

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Question 23 <i>I believe in contemplative prayer</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	2 (4.08%)	15 (30.61%)	-	29 (59.18%)	3 (6.12%)	49
Female	3 (6.98%)	4 (9.30%)	-	36 (83.72%)	-	43
Gender's Total	5 (5%)	19 (21%)	-	65 (71%)	3 (3%)	92
Age 30- 40	1 (4.17%)	5 (20.83%)	-	16 (66.67%)	2 (8.33%)	24
Age 41- 50	2 (8.70%)	2 (8.70%)	-	18 (78.26%)	1 (4.35%)	23
Age 51 – 60	1 (4.35%)	12 (52.17%)	-	10 (43.48%)	-	23
Age 61+	1 (4.55%)	-	-	21 (95.45%)	-	22
						92

Frequency table 23a

Table 23b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 23b

	Disagree		Agree	
Male	17	34.69%	32	65.31%
Female	7	16.28%	36	83.72%
Total	24		68	

Question 23: *I believe in contemplative prayer*

Data Analysis

Table 23b shows that while 17(34.69%) male and 7(16.2%) female respondents disagreed with contemplative prayer, 32(65.31%) male and 36(83.72%) female respondents agreed with it. The result indicated no uncertainty. However, the age groups of 60+ and 41-50 show a significant increase in number of respondents of 21(95.45%) and 19 (82.61%) respectively, more than any other age groups. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed with contemplative prayer. A high percentage of agreeing respondents was evident in the 61+ age group and the two younger age groups. Contemplative prayer is experiencing God in an unfathomable manner. Most of the respondents seem to accept contemplative prayer because it enables them to express their mind and hear the voice of God in direct communication, either silently or vocally. Likewise, results from focus groups also confirm this phenomenon as a distinct characteristic of some APMCs. Though I believe in contemplative prayer, however, it can sometimes appear subjective because it could result as a form of mystical experience connecting with God. Contemplative prayer is associated with contemporary culture, where subjective instead of absolute truth is valued; Douglas Groothuis explains that the absolute is 'considered implausible'⁹⁸⁸ in modern-day culture.

⁹⁸⁸Douglas Groothuis, *Truth Decay: Defending Christianity Against the Challenges of Postmodernism* (Downers Grove: InterVarsity, 2000), p. 22.

6.5.1.1 Summary of Group One: Worship Myths

This group summarizes the survey questions the congregation were asked about worship's distinctive features such as clapping, dancing, lighting, complete prayer, multi-sensory worship, and cell groups.

54% agree and 41% strongly agree that today's culture is affecting the way Pentecostals minister and worship. All age groups agree with this fact, but the older age groups - 51-60 and 61+ - show a significant 100% agreement. While 60.87% agree, 39.18% strongly agree in the 51-60 age, 59.01% agree and 40.91% strongly agree in the 61+ age group. In view of this, the results indicate that contemporary Western culture seems to influence the African concept of worship in a positive way, which confirms Mary Hinton's argument that today's culture has influenced the Black Megachurch⁹⁸⁹ without it losing its vibrant, dynamic and holistic worship characteristics. This apparent influence of contemporary culture on African Megachurches' worship concept, as indicated by this study, further confirms what other Megachurch researchers such as Cartledge and Davies⁹⁹⁰, and Thumma and Travis⁹⁹¹ have suggested: Megachurches' worship is being influenced by culture. This will be explained further in chapter six.

74% agree and 12% strongly agree that they enjoy multi-sensory worship. The youngest age group reveals a higher percentage of 91.7% (75% agree and 16.67% strongly agree) than any other group. The older age groups reveal a lower percentage in comparison to the younger age groups, especially the 60+, which has 72.73%

⁹⁸⁹Hinton, *The Commercial Church*, p. 41.

⁹⁹⁰Cartledge and Davies, An Article on: A 'Megachurch in a Megacity': A Study of Cyberspace Representation (Centre for Pentecostal & Charismatic Studies Department of Theology and Religion University of Birmingham, UK)

⁹⁹¹Thumma, & Travis, *Beyond Megachurch Myths*, pp. 14-19.

agreeing and 9.09% strongly agreeing. Multi-sensory features such as projectors and large plasma screens also emit flashes of lights that transform the auditorium into a fiesta of dynamic worship as worshippers vigorously and enthusiastically chant, clap and dance.⁹⁹² Similarly, there are other non-technological multi-sensory stimuli such as worship drama and dance. This creates a captivating, entertaining experience. Thus, the act of entertainment seems to be a worship style for some of these churches, which supports Skye Jethani's argument.⁹⁹³ I believe that as culture evolves so do worship styles. Denita Hedgeman explains that since the late nineties, Megachurches have integrated dance as a ministry into their worship.⁹⁹⁴ In support of Hedgeman, I accept that dance ministry is a unique worship tool that has evolved with modern enlightenment and modern technology, and this has influenced both African Megachurches and Western churches.

70% agree and 11% strongly agree that they like to clap and dance during worship. Although all groups agreed, the youngest group shows a 79.17% agreement, while the 51-60 age group shows 82.61% agreeing respondents. Dancing and clapping is not a new phenomenon in African worship⁹⁹⁵, hence I do not see this as a 'contemporary influence' on the African worship style. Barnes also confirms that dancing is also one of the worship features of Megachurch,⁹⁹⁶ and I believe like her that it is a cultural influence on Megachurches.

⁹⁹²Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*, pp.210-211.

⁹⁹³Skye Jethani, *The Divine Commodity: Discovering a Faith Beyond Consumer Christianity*, (Grand Rapids, MI; Zondervan, 2009), p. 75.

⁹⁹⁴Denita Hedgeman, *Guidelines to Starting and Maintaining a Church Dance Ministry*, (Mustang, OK: Tate Publishing & Enterprises, 2007), p.139.

⁹⁹⁵Mbiti, *Introduction to African Religion*:p.67.

⁹⁹⁶Barnes, *Black Megachurch Culture: Models for Education and Empowerment*, pp. 40-41.

Contemplative prayer was noted to be a distinctive characteristic of the church as 71% agree and 3% strongly agree that they believe in contemplative prayer. The 60+ age group shows that a significant 95.45% agree, while 41-50 shows that 78.26% agree and 4.35% strongly agree. Similarly, 47% agree and 5% strongly agree that they believe in moving around when praying or worshipping in which the youngest age group indicates that 54.17% agree and 12.50% strongly agree than any other group.

While 62% agree and 10% strongly agree in the older groups agree to the use of light, a higher percentage of 70.83% agreeing and 20.83% strongly agreeing was noticed in the youngest age group, which indicates that the youngest age group like the use of lighting effects in a worship service. Surprisingly, the oldest group or the 60+ also shows that 63.64% agree and 4.55% strongly agree. The result reveals that lighting is an essential part of worship as it enhances beautification, thereby attracting and encouraging attendees to worship and have a feeling of God's presence.⁹⁹⁷

The various analysed questions in this group indicate that the churches provide a welcoming environment where both cultural and social concepts emerge to accommodate and attend to the diverse worshippers' spiritual, emotional, psychological, professional and other related needs and expectations.⁹⁹⁸ Thus, while I accept Murray A. Dempster, Byron D. Klaus, and Douglas Petersen's thoughts that Megachurches use different means to retain and sustain members, I also emphasise here that African Megachurches significantly employ the use of multi-sensory worship, a purposeful use of stimulus⁹⁹⁹ as mentioned earlier to engage the senses of

⁹⁹⁷ LED Lighting for Worship - <http://www.colorkinetics.com/ls/guides-brochures/PCK-LED-for-Worship.pdf>. (Accessed on 15th, July 2014)

⁹⁹⁸ Murray A. Dempster, Byron D. Klaus, and Douglas Petersen (eds.), *Called and Empowered* (Peabody, MA: Hendrickson, 1991), pp. 102-104.

⁹⁹⁹ Hey, *Megachurches*, p. 22.

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worshippers in praise, prayer, and worship celebration. Below are example of multi-sensory auditoriums.

*Worship Concept Figure 1*¹⁰⁰⁰



*Worship Concept Figure 2*¹⁰⁰¹

¹⁰⁰⁰New Wine Church – Example of multi-sensory worship

¹⁰⁰¹ New Wine Church – reflecting the beauty of lighting within the worship hall.

6.5.2 Group Two: Musical Myths (MM)

Question 3 <i>I believe Christians can use any style of music they want as a tool for worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	6 (12.24%)	12 (24.49%)	-	21 (42.86%)	10 (20.41%)	49
Female	-	10 (23.26%)	-	26 (60.47%)	7 (16.28%)	43
Total	6 (7%)	22 (24%)		47 (51%)	17 (18%)	92
Age 30- 40		2 (8.33%)		15 (62.50%)	7 (29.17%)	24
Age 41- 50	1 (4.35%)	6 (26.09%)	-	10 (43.48%)	6 (26.09%)	23
Age 51 – 60	2 (8.70%)	6 (26.09%)	-	13 (56.52%)	2 (8.70%)	23
Age 61+	3 (13.64%)	8 (36.36%)	-	9 (40.91%)	2 (9.09%)	22
						92

Frequency table 3a

Table 3b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 3b

	Disagree		Agree	
Male	18	36.73%	31	63.27%
Female	10	23.26%	33	76.74%
Total	28		64	

Question3: *I believe in contemplative prayer*

Data Analysis

Table 3b shows that while 18 (36.73%) male and 10 (23.26%) female respondents disagreed that Christians can use any style of music they want as a tool for worship, 31 (63.27%) male and 33 (76.74%) female respondents agreed that they can. The result indicates no uncertainty. The age group of 30-40 indicates a significantly high number of agreed respondents of 22 (91.67%) than any of the other age groups. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that Christians can use any style of music they want as a tool for worship. The higher percentage of the agreed respondents are from the younger age group, but it decreases as the age rises. The reason for this could be the influence of Western culture on the younger ages. Therefore, the result significantly reveals an agreement that Christians can use any style of music such as rock, reggae and pop as a tool for worship in an African Megachurch. This results supports Axtman, Kilde and Thumma's arguments that Megachurches use various styles of worship songs ranging from Christian rock to Christian jazz music.¹⁰⁰² I also believe and accept these scholars' thoughts because African Churches have been exposed to diverse forms of music, some of which are of Western influence.

¹⁰⁰²Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

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Question 4 <i>It is important that all members of the congregation can participate in sung worship and not just the band and choir</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	2 (4.08%)	-	37 (75.51%)	10 (20.41%)	49
Female	-	-	2 (4.65%)	36 (83.72%)	5 (11.63%)	43
Total		2 (2.5%)	2 (2.5%)	73 (79%)	15 (16%)	92
Age 30- 40	-	-	-	18 (75.00%)	6 (25.00%)	24
Age 41- 50	-	-	1 (4.35%)	17 (73.91%)	5 (21.74%)	23
Age 51 – 60	-	1 (4.35%)	-	20 (86.96%)	2 (8.70%)	23
Age 61+	-	1 (4.55%)	1 (4.55%)	18 (81.82%)	2 (9.09%)	22
						92

Frequency table 4a

Table 4b below shows the total statistics of disagree and agree for both male and female. The researcher merged ‘disagree strongly’ and ‘disagree’ as Disagree and ‘agree’ and ‘agree strongly’ as Agree to ascertain the actual percentage of disagree and agree.

Table 4b

Gender	Disagree		Agree	
Male	2	4.08%	47	95.92%
Female	-		41	95.35%
Total	2		88	

Question 4: ***It is important that all members of the congregation can participate in sung worship and not just the band and choir prayer***

Data Analysis

Table 4b shows that only 2 (4.08%) male respondents disagreed that 'it is important that all members of the congregation can participate in sung worship and not just the band and choir'. On the other hand, 47(95.92%) male and 41 (95.35%) female respondents agreed with the statement. Additionally, only 2 (4.65%) male respondents said they were not certain. The age range of 30-40 indicates a high number of respondents of 24 (100 %) than any other age range. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that a significant number of the respondents agreed that it is important that all members of the congregation can participate in sung worship and not just the band and choir, and the majority of these respondents were from the younger age range. This implies that dynamic worship is preferred by the younger age group, rather than the older age group. Therefore, the result significantly shows an agreement that all members of the congregation can participate in sung worship, and not just the band and choir.

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Question 7 <i>Singing traditional hymns is an essential part of Christian worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	14 (28.57%)	10 (20.41%)	19 (38.78%)	6 (12.24%)	49
Female	-	8 (18.60%)	7 (16.28%)	19 (44.19%)	9 (20.93%)	43
Gender's Total		22 (24%)	17 (19%)	38 (41%)	15 (16%)	92
Age 30- 40	-	11 (45.83%)	6 (25.00%)	5 (20.83%)	2 (8.33%)	24
Age 41- 50	-	9 (39.13%)	5 (21.74%)	5 (21.74%)	4 (17.39%)	23
Age 51 – 60	-	2 (8.70%)	4 (17.39%)	13 (56.52%)	4 (17.39%)	23
Age 61+	-	-	2 (9.09%)	15 (68.18%)	5 (22.73%)	22 92

Frequency table 7a

Table 7b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 7b				
	Disagree		Agree	
Male	14	28.57%	25	51.02%
Female	8	18.60%	28	65.12%
Total	22		53	

Question 7: *Singing traditional hymns is an essential part of Christian worship*

Data Analysis

Table 7b shows that while 14 (28.57%) male and 8 (18.60%) female respondents disagreed that singing traditional hymns is an essential part of Christian worship, 25 (51.02%) male and 28 (65.12%) female respondents agreed. Likewise, 10 (20.41%) male and 7 (16.28%) female respondents were not certain. However, the age ranges of 60+ and 51-60 show a significant increase in number of agreeing respondents of 20 (90.91%) and 17 (73.91%) respectively, than any other age range. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that singing traditional hymns is an essential part of Christian worship. A high percentage was evident in the older age groups, rather than in the younger ages. The result significantly expresses that the younger age disagrees with the statement because hymn singing is regarded as traditional Christian worship style. However, the result does show an agreement that singing traditional hymns is an essential part of Christian worship.

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Question 8 <i>Singing worship choruses is a vital part of Christian worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	-	2 (4.08%)	37 (75.51%)	10 (20.41%)	49
Female	-		-	37 (86.05%)	6 (13.95%)	43
Gender's Total			2 (3%)	74 (80%)	16 (17%)	92
Age 30- 40	-	-	1 (4.17%)	18 (75.00%)	5 (20.83%)	24
Age 41- 50	-	-	1 (4.35%)	18 (78.26%)	4 (17.39%)	23
Age 51 – 60	-	-	-	19 (82.61%)	4 (17.39%)	23
Age 61+	-	-	-	19 (86.36%)	3 (13.64%)	22
						92

Frequency table 8a

Table 8b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 8b

	Disagree		Agree	
Male	-		47	95.92%
Female	-		43	97.67%
Total	-		90	

Question 8: ***Singing worship choruses is a vital part of Christian worship***

Data Analysis

Table 8b shows that no one disagreed that singing worship choruses is a vital part of Christian worship. The statistics shows that 47(95.95%) male and 43 (97.67%) female respondents agreed. 2(4.08%) male respondents were uncertain. The age groups of 51-60 and the 61+ show a significant increase of 100% agreeing respondents each. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result shows that singing worship choruses is a vital part of Christian worship as almost all respondents agreed with this statement, though the older age group had a significantly higher percentage of respondents. Therefore, the result significantly shows an agreement that singing worship choruses is a vital part of Christian worship.

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Question 11 <i>Worship is less enjoyable without contemporary gospel music</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	1 (2.04%)	2 (4.08%)	2 (4.08%)	38 (77.55%)	6 (12.24%)	49
Female	1 (2.33%)	2 (4.65%)	-	37 (86.05%)	3 (6.98%)	43
Gender's Total	2 (3%)	4 (4%)	2 (3%)	75 (82%)	9 (10%)	92 (%)
Age 30- 40	-	-	-	20 (83.33%)	4 (16.67%)	24
Age 41- 50	-	-	-	19 (82.61%)	4 (17.39%)	23
Age 51 – 60	1 (4.35%)	2 (9.09%)	1 (4.35%)	18 (78.26%)	1 (4.35%)	23
Age 61+	1 (4.55%)	2 (9.09%)	1 (4.55%)	18 (81.82%)	-	22
						92

Frequency table 11a

Table 11b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 11b

	Disagree		Agree	
Male	3	6.12%	44	89.80%
Female	3	6.98%	40	93.02%
Total	6		84	

Question 11: *Worship is less enjoyable without contemporary gospel music*

Data Analysis

Table 11b shows that while 3(6.12%) of male and 3 (6.98%) of female respondents disagreed that worship is less enjoyable without contemporary gospel music, 44 (89.80%) male and 40 (93.02%) female respondents agreed. In addition, 2 (4.08%) male respondents were not certain. The age groups of 30-40 and 41-50 show a high increase of 100%, and also a 100% agreeing respondents respectively than any other group. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that the majority of respondents agreed that worship is less enjoyable without contemporary gospel music, although there was a higher percentage of respondents in the younger groups. However, the result significantly shows an agreement that worship is less enjoyable without it. Thus, this implies that contemporary music seems to influence worship, as a good number of people enjoy listening it.

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Question 12 <i>I enjoy my church's praise and worship more than the preaching</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	5 (10.20%)	15 (30.61%)	7 (14.28%)	16 (32.65%)	7 (14.29%)	49
Female	6 (13.95%)	12 (27.91%)	1 (2.32%)	20 (46.51%)	3 (6.98%)	43
Gender's Total	11 (12%)	27 (29%)	7 (8%)	38 (41%)	9 (10%)	92
Age 30- 40	2 (8.33%)	2 (8.33%)	3 (12.50%)	12 (50.00%)	5 (20.83%)	24
Age 41- 50	2 (8.70%)	5 (21.74%)	2 (8.70%)	12 (52.17%)	2 (8.70%)	23
Age 51 – 60	4 (17.39%)	9 (39.13%)	1 (4.35%)	8 (34.78%)	1 (4.35%)	23
Age 61+	3 (13.64%)	11 (50.00%)	1 (4.55%)	6 (27.27%)	1 (4.55%)	22
						92

Frequency table 12a. The shaded part is the focused data being used

Table 12b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 12b

	Disagree		Agree	
Male	20	40.82%	22	45%
Female	18	41.86%	24	55%
Total	38		47	

Question 12: *I enjoy my church's praise and worship more than the preaching*

Data Analysis

In this question, the researcher focused on the male and female response values to address the question. Table 12b shows that while 20 (40.82%) male and 18 (41.86%) female respondents disagreed that they enjoyed their church's praise and worship more than the preaching, 22(45%) male and 24(55%) female respondents agreed. In addition, 7 (14.28%) male and 1 (2.32%) female respondents were not certain. The female gender revealed a significantly higher number of agreeing respondents and a percentage of 24(55%) while the male gender revealed a lower number of respondents 22(45%) Since the calculated table value for female is greater than the value of male that agreed', 'female is accepted as the significant value of enjoying church's praise and worship more than preaching.

Data Interpretation

The result indicates that most respondents that agreed that they enjoyed their church's praise and worship more than the preaching were female. While a high percentage of the female respondents agreed with this statement, the male respondents were less inclined to agree. The rationale for this could be that the female respondents are more emotional and prefer music to lift their spirit during worship. Therefore, the result significantly shows an agreement that the female members enjoy their church's praise and worship more than the preaching. This shows that contemporary music has a significant influence on females during worship.

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Question 14 <i>I believe musicians should lead the worship in church</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	3 (6.12%)	10 (20.41%)	2 (4.08%)	32 (65.31%)	2 (4.08%)	49
Female	1 (2.33%)	2 (4.65%)	1 (2.33%)	36 (83.72%)	3 (6.98%)	43
Gender's Total	4 (4%)	12 (13%)	3 (4%)	68 (74%)	5 (5%)	92
Age 30- 40	2 (8.33%)	4 (16.67%)	1 (4.17%)	15 (62.50%)	2 (8.33%)	24
Age 41- 50	2 (8.70%)	4 (17.39%)	1 (4.35%)	14 (60.87%)	2 (8.70%)	23
Age 51 – 60	-	3 (13.04%)	-	20 (86.96%)	-	23
Age 61+	-	1 (4.55%)	1 (4.55%)	19 (86.36%)	1 (4.55%)	22
						92

Frequency table 14a

Table 14b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 14b

	Disagree		Agree	
Male	13	26.53%	34	69.39%
Female	3	6.98%	39	90.70%
Total	16		73	

Question 14: *I believe musicians should lead the worship in church*

Data Analysis

Table 14b shows that while 13(26.53%) male and 3 (6.96%) female respondents disagreed that musicians should lead the worship in church, 34(69.39%) male and 39(90.70%) female respondents agreed. In addition, 2 (4.08%) male and 1(2.33%) respondents were not certain. The age groups of 51-60 and 61+ show a higher number of respondents, and 20 (86.96%) and 20(90.91%) respectively agreed that musicians should lead the worship in church. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents strongly agreed that musicians should lead the worship in church. While there was a high percentage of older respondents, the younger age group had a lower number of respondents. Therefore, the result significantly shows an agreement that musicians should lead the worship in Church. This could imply that the role and impact of music is very important as this seems to help people, especially the younger people, to worship. This reflects the dynamism of worship: the musician leads the worship and the worshippers join in vigorously in response to the blasting and vibrating music.

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Question 21 Contemporary music helps young people to worship						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	2 (4.08%)	8 (16.33%)	3 (6.12%)	33 (67.35%)	3 (6.12%)	49
Female	3 (6.98%)	7 (16.28%)	-	29 (67.44%)	4 (9.30%)	43
Gender's Total	5 (5%)	15 (16%)	3 (4%)	62 (67%)	7 (8%)	92
Age 30- 40	1 (4.17%)	3 (12.50%)	2 (8.33%)	16 (66.67%)	2 (8.33%)	24
Age 41- 50	2 (8.70%)	9 (39.13%)	-	9 (39.13%)	3 (13.04%)	23
Age 51 – 60	1 (4.35%)	2 (8.70%)	1 (4.35%)	18 (78.26%)	1 (4.35%)	23
Age 61+	1 (4.55%)	1 (4.55%)	-	19 (86.36%)	1 (4.55%)	22
						92

Frequency table 21a

Table 21b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 21b

	Disagree		Agree	
Male	10	20.41%	36	73.47%
Female	10	23.26%	33	76.74%
Total	20		69	

Question 21: *Contemporary music helps young people to worship*

Data Analysis

Table 21b shows that while 10(20.41%) male and 10 (23.26%) female respondents disagreed that contemporary music helps young people to worship, 36 (73.47%) male and 33 (76.74%) female respondents agreed. In addition, only 3(6.12%) male respondents were not certain. However, the age groups of 61+ and 51-60 had a significant increase in number of agreeing respondents of 20(90.91%) and 19(82.61%) respectively. Also, the age groups of 30-40 and 41-50 show an increase in agreeing respondents of 18 (75%) and 12(52.17%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that the majority of the respondents agreed that contemporary music helps young people to worship. A significant increase in respondents was evident in the older age groups rather than in the younger age groups. This could be because the older groups significantly understand and have followed the trend, discovering that contemporary music seems to inspire the younger age to worship, as many of them have deserted mainstream churches for the booming, vibrant and charismatic Megachurches so they can be involved in non-stereotypical worship. Therefore, the result significantly shows an agreement that contemporary music helps young people to worship.

6.5.2.1 Summary of Group Two: Musical Myths

This group summarizes the survey questions asked about the musical myths of the congregation. 51% agreed and 18% strongly agreed that they can use any style of music as a tool to worship. However, the youngest age group shows 62.50% agreeing and 29.17% strongly agreeing (a total of 91.62%)

79% agree and 16% strongly agree that all worshippers should participate in sung worship, and not just the choir. To this effect, the youngest age group (30-40) shows 75.00% agreeing and 25% strongly agreeing, representing a full 100% of worshippers participating in worship than any other group. All other groups significantly reveal high percentages of agreement, as seen in Frequency table 4.

Age group 61+ shows that 18% agree and 22.73% strongly agree that singing traditional hymns is an essential part of Christian worship, compared with the younger age groups, as seen in Frequency table 4. Similarly, all ages show a high percentage agreeing that choruses is part of Christian worship, but in the 51-60 age group 82.61% agree and 17.39% strongly agree, while in 61+ 86.36% agree and 13.64% strongly agree.

55% female agree that they enjoy praise and worship more than preaching. A higher percentage is noted amongst the younger female than in the older ones.

82% agree and 10% strongly agree that worship is less enjoyable without contemporary gospel music. The younger age groups had a full agreement of 100% each. In addition, 67% agree and 8% strongly agree that contemporary music helps young people worship. In view of this, in the oldest age group 86.36% agree and 4.5% strongly agree: a full 100% agreement.

The findings also indicate that the church is a singing church. This musical phenomenon involves praise and worship songs, choruses and minimal hymnals led by the choir while the vibrant worshippers join in the singing. In addition, the music is played in various style to aid the prayers and preaching sessions and other liturgical rites such as Holy Communion. These findings confirm John D. Witvliet's argument that 'music in Megachurch does complement liturgical action'.¹⁰⁰³ I accept Witvliet's proposition because it observes how dynamic and inspiring music seems to influence all other liturgical action during the worship session.¹⁰⁰⁴

The findings strongly confirm that contemporary music is mostly preferred, especially by the younger age groups, as it attracts them and enables them to worship. This suggests that the church articulates Christianity in a more contemporary manner. This will be explored more in chapter six, to determine the extent of the influence of Western culture on African Pentecostal Megachurches.

Therefore, my findings suggest that contemporary culture seems to influence the content and not the context of the African worship concept and its liturgical practices, action and language, which supports Stephen Ellingson's argument that changes in time have influenced the art of worship.¹⁰⁰⁵ The pictures below show the upbeat and energetic rhythms of NWC that get the worshippers on their feet.

¹⁰⁰³John D. Witvliet, *Worship Seeking Understanding: Windows into Christian Practice*, (Grand Rapids, MI: Baker Academic, 2003), p.251

¹⁰⁰⁴The qualitative analysis, especially the participation observation, reveals that the dynamic, vibrant, inspiring and flexible style and nature of the music either vocally or instrumentally influences all other liturgical actions within the worship – for example during Holy Communion, Prophetic hour, Deliverance and Healing sessions.

¹⁰⁰⁵Stephen Ellingson, *The Megachurch and the Mainline: Remaking Religious Tradition in the Twenty* (Chicago, IL: University Of Chicago, Press, 2007), pp.145-150

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RM1-Image1 *Music Concept*¹⁰⁰⁶



RM1-Image2 *Music Concept*¹⁰⁰⁷

¹⁰⁰⁶New Wine Church, Woolwich Choir. This reflects that music can be sung in any style to encourage people to worship.

¹⁰⁰⁷New Wine Church, Woolwich Choir. This reflects that music can be sung in any style to encourage people to worship.

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RM1-Image3 worship¹⁰⁰⁸

¹⁰⁰⁸New Wine Church congregation during worship service listening to sermon.

6.5.3 Group Three: Preaching Myths (PM) – Frequency Table and Data Analysis

Question 5 <i>Preaching today has often been narrowed down to an emphasis on material prosperity</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	2 (4.08%)	5 (10.20%)	7 (14.29%)	31 (63.27%)	4 (8.16%)	49
Female	-	4 (9.30%)	-	36 (83.72%)	3 (6.98%)	43
Gender's Total	2 (1%)	9 (10%)	7 (8%)	67 (73%)	7 (8%)	92
Age 30- 40	2 (8.33%)	3 (12.50%)	3 (12.50%)	15 (62.50%)	1 (4.17%)	24
Age 41- 50	-	(8.70%)	1 (4.35%)	18 (78.26%)	2 (8.70%)	23
Age 51 – 60	-	(8.70%)	1 (4.35%)	17 (73.91%)	3 (13.04%)	23
Age 61+	-	2 (9.09%)	2 (9.09%)	17 (77.27%)	1 (4.55%)	22
						92

Frequency table 5a

Table 5b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 5b

	Disagree		Agree	
Male	7	14.29%	35	71.43%
Female	4	9.30%	39	90.70%
Total	11		74	

Question 5: ***Preaching today has often been narrowed down to an emphasis on material prosperity***

Data Analysis

Table 5b shows that while 7 (14.29%) male and 4 (9.30%) female respondents disagreed that preaching today has often been narrowed down to an emphasis on material prosperity, 31 (63.27%) male and 39 (71.43%) female respondents agreed. In addition, 7 (14.29%) male respondents were not certain. The age groups of 41-50 and 61+ showed a higher number of agreeing respondents - 20 (86.96%) and 18 (81.82%) respectively - than any of the others. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that preaching today has often been narrowed down to an emphasis on material prosperity. While a high percentage of the older respondents agreed with this statement, the younger age seem not to agree. Therefore, the result significantly shows an agreement that today's preaching has been narrowed down to materialism. More on this will be explored in the qualitative analysis and chapter six. Although there are many arguments about today's preaching, I believe that while the content of the Gospel is still being preached, the means of delivery may have been influenced by culture so that it looks 'watered down'. Thumma explains this as one criticism of Megachurches.¹⁰⁰⁹

¹⁰⁰⁹Thumma and Travis, *Beyond Megachurch Myths*, p. 91

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Question 9 <i>Church events and services sometimes feel more like entertainment events</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	20 (40.82%)	3 (6.12%)	18 (36.73%)	8 (16.33%)	49
Female	1 (2.33%)	17 (39.53%)	2 (4.65%)	20 (46.51%)	3 (6.98%)	43
Gender's Total	1 (2%)	37 (40%)	5 (5%)	38 (41%)	11 (12%)	92
Age 30- 40	1 (4.17%)	16 (66.67%)	-	6 (25.00%)	1 (4.17%)	24
Age 41- 50	-	13 (56.52%)	3 (13.04%)	5 (21.74%)	2 (8.70%)	23
Age 51 – 60	-	5 (21.74%)	2 (8.70%)	11 (47.83%)	5 (21.74%)	23
Age 61+	-	3 (13.64%)	-	16 (72.73%)	3 (13.64%)	22 92

Frequency table 9a.

Table 9b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 9b

	Disagree		Agree	
Male	20	40.82%	26	53.06%
Female	18	41.86%	23	53.49%
Total	38		49	

Question 9: ***Church events and services sometimes feel more like entertainment events***

Data Analysis- Table 9b shows that while 20 (40.82%) male and 18 (41.86%) female respondents disagreed that church events and services sometimes feel more like entertainment events, 26 (53.06%) male and 23 (53.49%) female respondents agreed. In addition, 3 (6.12%) male and 2(4.65%) respondents were not certain. The age groups of 61+ and 51-60 indicated an increased number of agreeing respondents of 19 (86.37%) and 16(69.57%) respectively. The age group of 30-40 significantly indicates an increased number of disagreeing respondents of 17 (70.84%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation - The result indicates that most respondents agreed that church events and services sometimes feel more like entertainment events. While a high percentage of the older respondents agreed with this statement, the younger age seem to disagree. Thus, the result significantly shows an agreement that church events and services sometimes feel like entertainment. The basis for this could be that the older group prefer the traditional style of Christian worship, while the younger age group prefers contemporary services and events that are relevant to their needs. Therefore, the result significantly expresses an acceptance that Church events and services sometimes feel more like entertainment events. This result confirms Barnes's argument that large Black Churches have introduced the use of contemporary secular forms of music into their worship¹⁰¹⁰, which I agree is an influence from Western culture, thus creating services that contain entertainment.

¹⁰¹⁰Barnes, *Black Megachurch Culture: Models for Education and Empowerment*, p. 61.

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Question 13 <i>I enjoy my church's preaching more than the praise and worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	2 (4.08%)	3 (6.12%)	3 (6.12%)	36 (73.47%)	5 (10.20%)	49
Female	1 (2.33%)	2 (4.65%)	2 (4.65%)	34 (79.07%)	4 (9.30%)	43
Gender's Total	3 (4%)	5 (5%)	5 (5%)	70 (76%)	9 (10%)	92
Age 30- 40	5 (20.83%)	5 (20.83%)	9 (37.50%)	4 (16.67%)	1 (4.17%)	24
Age 41- 50	4 (17.39%)	5 (21.74%)	8 (34.80%)	5 (21.74%)	1 (4.34%)	23
Age 51 – 60	3 (13.04%)	4 (17.39%)	9 (39.13%)	5 (21.74%)	2 (8.70%)	23
Age 61+	6 (27.27%)	4 (18.18%)	7 (31.81%)	3 (13.64%)	2 (9.10%)	22
						92

Frequency table 13a. The shaded part is focused data being used

Table 13b below shows the total statistics of disagree and agree for age groups. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 13b

Age	Disagree		Agree	
30 - 40	10	41.67%	5	20.80%
41 - 50	9	39.13%	6	26.09%
51 - 60	7	30.43	7	30.40%
61+	10	45.45%	5	22.72%
Total	36		23	100%

Question 13: *I enjoy my church's preaching more than the praise and worship.*

Data Analysis - In this question, the researcher focused on the age groups to answer the question. **Table 13b** while age group 51 – 60 shows that 7(30.40%) respondents agreed that they enjoy church's preaching more than praise and worship, age group 30 - 40 shows the lowest level of agreed responses 5(20.80%). The older age groups 51 - 60 and 61+ show a significantly high number of agreeing respondents of 7 (30.40%) and 5(22.72%) respectively. Since the calculated table value of 'agree' is greater in the older age groups, 'the older age groups is accepted as the significant value for those that enjoy preaching.

Data Interpretation - The result indicates that the older age groups, especially the 51 – 60 age group respondents agree that they enjoy their church's preaching more than the praise and worship. While a high percentage of the older respondents agree with this statement, the younger age seems not to agree. The rationale for this could be that the older people prefer the preaching on matters such as repentance, holiness, marriage, breakthrough, professional goals or judgment day, while the younger ones prefer contemporary preaching that addresses their immediate needs. For example, NWC's preaching addresses faith, repentance, personal achievements, career or professional goals or breakthroughs in areas such as work, marriages and leave to remain. These findings also support Malcolm Drewery's suggestion that Black Churches are a centre for socialization and social welfare such as education, marital and health issues.¹⁰¹¹

¹⁰¹¹Malcolm Drewery, *Black Megachurches and Social Services*, p. 15.

6.5.3.1 Summary of Group Three: Preaching Myth

This group summarizes the survey questions the congregation were asked about preaching features.

The result shows that 73% agreed while 8% strongly agreed that preaching has been narrowed down to an emphasis on material prosperity. In view of this, the age group 41-50 reflects 78.26% agreeing and 8.70% strongly agreeing - a total of 6.96% above the others. Age 30-40 shows 62.50% agreeing and 4.17% strongly agreeing that preaching is prosperity focused. Similarly, as 41% agreed, 12% strongly agreed that church events and services sometimes feel more like entertainment events. The younger age groups show 4.17% disagreeing and 66.67% strongly disagreeing with this, while the oldest age group (61+) shows 86.37% agreeing. 76% agreed, while 10% strongly agreed that they enjoyed preaching more than the praise and worship. Age 30-40 has 91.66% agreeing that they liked the church's preaching, a figure higher than all other groups, as seen in Frequency table 13a.

Generalising the findings in this group suggests that the church's preaching is influenced by contemporary culture, as the younger age groups seem to prefer the charismatic preaching while the older age groups do not. This is not a clear enough indication yet to allow for conclusion, and more will be explored in the qualitative section, to determine the argument. The survey indicates that the majority agreed that today's preaching is prosperity-oriented, and the view that events sometimes feel more like entertainment was significant amongst the older groups. This agrees with

Barnes's¹⁰¹² argument that services are sometimes like entertainment in form. This will be discussed further in chapter six.

However, the rationale behind the 20.80% agreement of the youngest age group suggests that the preaching and events are relevant to them, thus drawing them to church.¹⁰¹³ Likewise, the older age groups perceive the preaching and events as also relevant. To this effect, I strongly believe that Western culture influences how APMCs worship: APMCs' preaching has metamorphosed from a traditional style to a contemporary style in order to attract younger people, multi-cultural worshippers and at the same time become relevant to society in a religious context.¹⁰¹⁴

My findings also confirms Mary Sammonds' belief that Megachurch preaching tends to offer relevant meaning to members facing challenges, both spiritually and physically.¹⁰¹⁵ Similarly, my investigation also supports Thumma's findings that Megachurch preaching tends to strengthen and enlighten the worshippers on how to handle their challenges.¹⁰¹⁶ Thus, no matter how attractive the worship environment is¹⁰¹⁷, if the preaching does not address people's need, they will find the next exit door. More on the practical nature of these APMCs' preaching and events will be discussed in chapter six and chapter seven, to determine the extent of the shift from the traditional concept of preaching.

¹⁰¹²Barnes, *Black Megachurch Culture: Models for Education and Empowerment*, p. 61.

¹⁰¹³Thumma and Travis, *Beyond Megachurch Myths*, pp. 98-99.

¹⁰¹⁴Thumma, Exploring the Megachurch Phenomena: Their characteristics and cultural context. http://hrr.hartsem.edu/bookshelf/thumma_article2.html (Accessed on 17th May, 2014)

¹⁰¹⁵Mary Beth Sammonds, 'Full-service Church', *Chicago Tribune: Tempo Northwest*, (April 3rd 1994), vol.1, No. 16.

¹⁰¹⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 65-67.

¹⁰¹⁷The attractive worship environment here involves contemporary music and lighting and multi-sensory devices or innovative program features. In addition to these, the preaching must be able to address the worshippers' needs or else they will look for another church that addresses them. Thus, a beautiful worship environment is not enough.

6.5.4 Group Four - Theological Practices and Beliefs Myths (TBM)

Question 31 <i>I believe Western culture conflicts with some of my church's teachings</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	3 (6.12%)	10 (20.41%)	4 (8.16%)	28 (57.14%)	4 (8.16%)	49
Female	1 (2.33%)	8 (18.60%)	1 (2.33%)	31 (72.09%)	2 (4.65%)	43
Gender's Total	4 (4%)	18 (20%)	5 (5%)	59 (64%)	6 (7%)	92
Age 30- 40	3 (12.50%)	12 (50.00%)	2 (8.33%)	7 (29.17%)	-	24
Age 41- 50	1 (4.35%)	3 (13.04%)	1 (4.35%)	16 (69.57%)	2 (8.70%)	23
Age 51 – 60	-	2 (8.70%)	2 (8.70%)	17 (73.91%)	2 (8.70%)	23
Age 61+	-	1 (4.55%)	-	19 (86.36%)	2 (9.09%)	22 92

Frequency table 31a

Table 31b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 31b

	Disagree		Agree	
Male	13	26.53%	32	65.31%
Female	9	20.93%	33	76.74%
Total	22		65	

Question 31: ***I believe Western culture conflicts with some of my church's teaching***

Data Analysis

Table 31b shows that while 13(26.53%) male and 9(20.93%) female respondents disagreed that Western culture conflicts with some of their church's teachings, 32(65.31%) male and 33(76.74%) female respondents agreed. Likewise, 4(8.16%) male and 1(2.33%) female respondent were not certain. However, the age groups of 61+, 51-60 and 41-50 show a significant increase in number of agreeing respondents of 21 (95.45%), 19(82.61%) and 18(78.27%) respectively, while a lesser number of agreed respondents is seen in the 30-40 age group. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents significantly agreed that Western culture conflicts with some of their church's teachings. A higher percentage was evident in the older age groups than the younger age ones. This could be because the older age group can differentiate between cultures to determine any change or influence on the African worship style, more than the younger age who are Western-oriented. Therefore, the result significantly shows an agreement that Western culture conflicts with some of my church's teachings.

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Question 6 <i>Observance of Holy Communion is essential to the Christian faith</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male		3 (6.12%)	3 (6.12%)	25 (51.02%)	18 (36.73%)	49
Female	1 (2.33%)	2 (4.65%)	-	19 (44.19%)	21 (48.84%)	43
Gender's Total	1 (2%)	5 (5%)	3 (3%)	44 (48%)	39 (42%)	92
Age 30- 40	1 (4.17%)	2 (8.33%)	-	14 (58.33%)	7 (29.17%)	24
Age 41- 50	-	2 (8.70%)	3 (13.04%)	9 (39.13%)	9 (39.13%)	23
Age 51 – 60	-	1 (4.35%)	-	9 (39.13%)	13 (56.52%)	23
Age 61+	-	-	-	12 (54.55%)	12 (54.55%)	22
						92

Frequency table 6a

Table 6b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 6b

	Disagree		Agree	
Male	3	6.12%	43	87.76%
Female	3	6.98%	40	93.02%
Total	6		83	

Question 6: ***Observance of Holy Communion is essential to the Christian faith***

Data Analysis

Table 6b shows that while 3 (6.12%) male and 3 (6.98%) female respondents disagreed that the observance of Holy Communion is essential to the Christian faith, 43 (87.76%) male and 40 (93.02%) female respondents agreed. Likewise, 3 (6.12%) male respondents were not certain. Significantly, the age ranges of 60+ and 30-40 show an increase number of agreeing respondents of 22 (100%) and 21 (87.5%) than any other age group. Since the calculated table 'value' of agree is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that the observance of Holy Communion is essential to the Christian faith, although the younger age group had lower percentage agreeing. Therefore, the result significantly shows an agreement that the observance of Holy Communion is essential to the Christian faith.

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Question 32 <i>I believe Christians should not go to hospital or take medicine</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	22 (44.90%)	5 (10.20%)	22 (44.90%)	-	49
Female	2 (4.65%)	19 (44.19%)	2 (4.65%)	20 (46.51%)	-	43
Gender's Total	2 (2%)	41 (44%)	7 (8%)	42 (46%)	2 (2%)	92
Age 30- 40	1 (4.17%)	14 (58.33%)	2 (8.33%)	7 (29.17%)	-	24
Age 41- 50	1 (4.35%)	10 (43.48%)	-	12 (52.17%)	-	23
Age 51 – 60	-	9 (39.13%)	3 (13.04%)	11 (47.83%)	-	23
Age 61+	-	8 (36.36%)	2 (9.09%)	12 (54.55%)	-	22
						92

Frequency 32a

Table 32b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 32b

	Disagree		Agree	
Male	22	44.90%	22	44.90%
Female	21	48.84%	20	46.51%
Total	43		42	

Question 32: ***I believe Christians should not go to hospital or take medicine***

Data Analysis

Table 32b shows that while 22(44.90%) male and 21(48.84%) female respondents disagreed that Christians should not go to hospital or take medicine, 22 (44.90%) male and 20 (46.51%) female respondents agreed. Likewise, 5(10.20%) male and 2(4.65%) female respondents were not certain. The age groups of 61+ , 41-50 and 51-60 show a significant increase in number of agreeing respondents of 12(54.55%), 12(52.17%) and 11(47.83%) respectively; however, the age group of 30-40 indicates a significant increase in number of disagreeing respondents of 15(62.5.17%), followed by 41-50 with 11(47.83%). Since the calculated table value of 'disagree' is greater than 'agree', 'disagree' is accepted as the significant value.

Data Interpretation

The result indicates a relatively high number of disagreeing respondents. A higher disagreeing percentage was evident in the younger age group. Therefore, the result significantly shows a rejection of the idea that 'Christians should not go to hospital or take medicine.'

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Question 33 <i>I believe medical healthcare is an extension of God's grace and care for us</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	2 (4.08%)	5 (10.20%)	38 (77.55%)	4 (8.16%)	49
Female	-	-	3 (6.98%)	35 (81.40%)	5 (11.63%)	43
Gender's Total	2 (2%)	8 (9%)	73 (79%)	9 (10%)	2 (2%)	92
Age 30- 40	-	2 (8.33%)	3 (12.50%)	18 (75.00%)	1 (4.17%)	24
Age 41- 50	-	-	2 (8.70%)	19 (82.61%)	2 (8.70%)	23
Age 51 – 60	-	-	2 (8.70%)	18 (78.26%)	3 (13.04%)	23
Age 61+	-	-	1 (4.55%)	18 (81.82%)	3 (13.64%)	22 92

Frequency table 33a

Table 33b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 33b

	Disagree		Agree	
Male	2	4.08%	42	85.71%
Female	-		40	93.02%
Total	2		82	

Question 33: ***I believe medical healthcare is an extension of God's grace and care for us***

Data Analysis

Table 33b shows that while only 2(4.08%) male respondents disagreed that medical healthcare is an extension of God's grace and care for us, 42 (85.71%) male and 40 (93.02%) female respondents agreed. 5 (10.20%) male and 3(6.98%) female respondents were not certain. The age groups of 41-50, 60+ and 51-60 show a significant increase in number of agreeing respondents of 21(91.31%), 21(95.46%), and 21(91.3%) respectively, the 60+ group indicating a higher percentage although the three groups have the same number of respondents. The 30-40 age group shows number of agreeing respondent as 19 (79:17%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that the majority of respondents significantly agreed that medical healthcare is an extension of God's grace and care for us. A higher percentage was evident in the older age group the younger age group. The result strongly reveals that medical healthcare is an extension of God's grace and care for us in the view of the participants.

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Question 34 <i>I believe being a Christian entitles me to do anything I feel right about</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	4 (8.16%)	20 (40.82%)	2 (4.08%)	21 (42.86%)	2 (4.08%)	49
Female	3 (6.98%)	18 (41.86%)		19 (44.19%)	3 (6.98%)	43
Gender's Total	7 (8%)	38 (41%)	2 (3%)	40 (43%)	5 (5%)	92
Age 30- 40	1 (4.17%)	4 (16.67%)	2 (8.33%)	16 (66.67%)	1 (4.17%)	24
Age 41- 50	1 (4.35%)	7 (30.43%)	-	14 (60.87%)	1 (4.35%)	23
Age 51 – 60	3 (13.04%)	14 (60.87%)	-	4 (17.39%)	2 (8.70%)	23
Age 61+	2 (9.09%)	13 (59.09%)	-	6 (27.27%)	1 (4.55%)	22 92

Frequency table 34a

Table 34b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 34a

	Disagree		Agree	
Male	24	48.98%	23	46.94%
Female	21	48.84%	22	51.16%
Total	45		45	

Question 34: ***I believe being a Christian entitles me to do anything I feel right about***

Data Analysis

Table 34b shows that while 24(48.98%) male and 21(48.84%) female respondents disagreed that being a Christian entitles them to do anything they feel right about, 23(46.94%) male and 22(51.16%) female respondents agreed with the statement. Only 2(4.08%) males were not certain. However, the age groups of 30-40 and 41-50 show a significantly increased number of agreeing respondents of 17(70.84%) and 15(65.22%) respectively. The age groups of 51-60 and 60+ show a radical decrease in the number of agreeing respondents of 6(26.09%) and 7(31.82) compared with the two younger groups. There was a corresponding increase of disagreeing respondents of 17(73.91%) and 15(68.18%) respectively. Since the calculated table value of 'agree' and 'disagree' are the same, 'agree' will be accepted as the significant value as this will help in answering the research question.

Data Interpretation

The result indicates an equal number of respondents who agreed and disagreed that being a Christian entitles them to do anything they feel right about. A fifty percent increase of agreeing respondents was evident in the younger groups, while a fifty percentage increase of disagreeing respondents showed in the older age groups. The research strongly shows an acceptance of the view that 'being a Christian entitles me to do anything I feel right about', because that seems to connote Western culture tenets of no absolute truth, which seems to have an influence on the African worship concept.

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Question 35 <i>I believe women should wear head coverings in public worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	4 (8.16%)	19 (38.78%)	3 (6.12%)	16 (32.65%)	7 (14.29%)	49
Female	4 (9.30%)	18 (41.86%)	-	18 (41.86%)	3 (6.98%)	43
Gender's Total	8 (9%)	37 (40%)	3 (3%)	34 (37%)	10 (11%)	92
Age 30- 40	3 (12.50%)	18 (75.00%)	-	3 (12.50%)	-	24
Age 41- 50	1 (4.35%)	8 (34.78%)	1 (4.35%)	10 (43.48%)	3 (13.04%)	23
Age 51 – 60	2 (8.70%)	6 (26.09%)	1 (4.35%)	10 (43.48%)	4 (17.39%)	23
Age 61+	2 (9.09%)	5 (22.73%)	1 (4.55%)	11 (50.00%)	3 (13.64%)	22
						92

Frequency table 35a

Table 35b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 35b

	Disagree		Agree	
Male	23	46.94%	23	46.94%
Female	22	51.16%	21	48.84%
Total	45		44	

Question 35: ***I believe women should wear head coverings in public worship***

Data Analysis

Table 35b shows that while 23(46.94%) male and 22(51.16%) female respondents disagreed that women should wear head coverings in public worship, 23 (46.94%) male and 21(48.84%) female respondents agreed. Only 3(6.12%) male respondents were not certain. The age group of 30-40 shows a low number of agreeing respondents - 3(12.50%), but an increased number of disagreeing respondents – 21(87.5%). The age groups of 41-50, 51-60 and 60+ show a radical increase in the number of agreeing respondents of 13(56.52%), 14(60.87) and 14(63.64%) respectively. Since the calculated table value of 'disagree' is greater than 'agree', 'disagree' is accepted as the significant value.

Data Interpretation

The result indicates a slight increase in the number of respondents who disagreed that women should wear head coverings in public worship. The result significantly expresses a rejection of 'women wearing head coverings in public worship'. Contemporary Western culture seems to have influenced the African worship concept, as head covering for women in public places is a valued African worship style, which is reflected in the views of the older age group. Thus, the result indicates that the younger age seems to be more contemporary in their approach, and as such disagree with the wearing of head coverings in public worship.

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Question 36 <i>I believe divorce is biblically unacceptable</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	-	-	32 (65.31%)	17 (34.69%)	49
Female	-	-	-	20 (46.51%)	23 (53.49%)	43
Gender's Total	-	-	-	52 (57%)	40 (43%)	92
Age 30- 40	-	-	-	15 (62.50%)	9 (37.50%)	24
Age 41- 50	-	-	-	11 (47.83%)	12 (52.17%)	23
Age 51 – 60	-	-	-	14 (60.87%)	9 (39.13%)	23
Age 61+	-	-	-	12 (54.55%)	10 (45.45%)	22
						92

Frequency table 36a

Table 36b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 36b

	Disagree		Agree	
Male	-		49	100%
Female	-		43	100%
Total	-		92	

Question 36: **I believe divorce is biblically unacceptable**

Data Analysis

Table 36b shows that no one disagreed that divorce is biblically unacceptable. 49 (100%) male and 43 (100%) female respondents agreed and there was no uncertainty. All groups show a 100 percent and thus significant increase in number of agreeing respondents. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that all respondents agreed that divorce is biblically unacceptable. However, this is a concern as this result is different from what is actually practised. Thus I believe the Church acknowledges that divorce is biblically unacceptable; however, this is no indication that divorce is not practised.

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Question 37 <i>I believe Christians should be encouraged to seek divorce when they don't feel happy in marriage</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	3 (6.12%)	14 (28.57%)	4 (8.16%)	25 (51.02%)	3 (6.12%)	49
Female	4 (9.30%)	17 (39.53%)	1 (2.33%)	19 (44.19%)	2 (4.65%)	43
Gender's Total	7 (8%)	31 (34%)	5 (5%)	44 (48%)	5 (5%)	92
Age 30- 40	1 (4.17%)	4 (16.67%)	-	19 (79.17%)	-	24
Age 41- 50	1 (4.35%)	6 (26.09%)	3 (13.04%)	12 (52.17%)	1 (4.35%)	23
Age 51 – 60	2 (8.70%)	10 (43.48%)	1 (4.35%)	8 (34.78%)	2 (8.70%)	23
Age 61+	3 (13.64%)	11 (50.00%)	1 (4.55%)	5 (22.73%)	2 (9.09%)	22
						92

Frequency table 37a

Table 37b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 37b

	Disagree		Agree	
Male	17	34.69%	28	57.14%
Female	21	48.84%	21	48.84%
Total	38		49	

Question 37: ***I believe Christians should be encouraged to seek divorce when they don't feel happy in marriage***

Data Analysis

Table 37b shows that while 17(34.69%) male and 21(48.84%) female respondents disagreed that Christians should be encouraged to seek divorce when they don't feel happy in marriage, 28(57.14%) male and 21(48.84%) female respondents agreed. 4(8.16%) male and 1(2.33%) female respondents were not certain. However, the age groups of 30-40 and 41-50 show a significant increase in number of agreeing respondents of 19 (79.17%) and 13 (56.52%) respectively than groups 51-60 and 61+ of 10(43.48%) and 60+ 7(31.2%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agree that Christians should be encouraged to seek divorce when they don't feel happy in marriage. A higher percentage of agreement was evident in the younger age group rather than the older age. The result significantly expresses that it is right to seek divorce when you don't feel happy in your marriage. Though this statement is accepted, it was more accepted by the younger age group, signifying the influence of Western culture's 'I can do whatsoever'. The older age groups seem to uphold the value of marriage, hence the lower number of agreeing respondents. While question 36 demonstrates that divorce is biblically wrong, question 37 explains that contemporary culture seems to influence

the biblical value of 'no divorce', as the biblical command of 'no divorce'¹⁰¹⁸ seems not be wholly practiced.

6.5.4.1 Summary of Group Four: Theological Practice and Beliefs Myths

This group summarizes the survey questions asked about the theological beliefs of the congregation. Though the core theological beliefs have been discussed in **section 5.3**, however, I will explore few highlights from the survey, to ascertain the congregation's opinions about their beliefs.

62.50% of the youngest age group disagree that Western culture conflicts with their church's teaching. This may be because with the APMCs attracting more young and middle-aged people, there could be a tendency in the Church to adjust its practices to attract and accommodate the young. Thus, it is possible to assume that sometimes contemporary cultural beliefs and morale values do conflict with the values of the Christian faith. In view of this, Sam Hey explains that Biblical beliefs and values have been narrowed down by the influence of contemporary culture¹⁰¹⁹, which these findings confirm.¹⁰²⁰ In support of this, George Barna in his study explains that:

Our studies consistently show that churches base their sense of success on indicators such as attendance, congregant satisfaction, dollars raised and built-out square footage. None of those factors relates to the kind of radical shift in thinking and behaviour that Jesus Christ died on the cross to facilitate. As long as we measure success on the basis of popularity and efficiency, we will continue to see a nation filled with people who can recite Bible stories but fail to live according to Bible principles.¹⁰²¹

¹⁰¹⁸ "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband." (1 Corinthians 7:10). This was Paul instructing the believers. Similarly Jesus expresses in the Book of Matthew that "Therefore what God has joined together, let no one separate." (Matthew 110:9)

¹⁰¹⁹Sam Hey, *Megachurches: Origins, Ministry, and Prospects*, p. 218.

¹⁰²⁰For example, the result indicates that some young adults see nothing wrong with cohabitation before marriage.

¹⁰²¹Clint Rainey, 'Mega-Church Burnout', *Christian Ethics Today: Journal of Christian Ethics*, (Christmas 2005; Issue 57), p.15.

<http://www.christianethicstoday.com/cetart/index.cfm?fuseaction=Articles.main&ArtID=740>
Accessed on March 31st, 2015.

I certainly agree with Barna's argument that though there are sound teachings and preaching, the faith is practised less. The results indicate that while some respondents make their moral choices based on definite values they believe in, some are based on their preferences, priorities, what they think is right and what makes them happy. This could indicate a lack of absolute moral truth.

The result reveals that 83% significantly agreed that Holy Communion is essential to the Christian faith. This is an indication that APMCs believe in the practice of Holy Communion. Although there are diverse opinions, a high number of African Megachurches observe Holy Communion as the highest expression of their liturgy and unity. This also supports Michael Welker's argument that the majority of the Megachurches observe Holy Communion, although differently.¹⁰²² I agree with Welker because the Holy Communion is a strong symbol of spiritual unity amongst the African Churches, though its practice varies.

A full 100% agreed that divorce is biblically unacceptable, yet believe they can divorce. Although this looks contradictory, maintaining that divorce is biblically unacceptable does not imply that divorce is not happening or being encouraged. For example, 53% of the populace said that divorce should be encouraged despite being biblically unacceptable. This is an indication that contemporary culture has influenced the African worship concept. In view of this, Alison Clarke-Stewart and Cornelia Brentano explain that divorce has become 'easier and quicker'¹⁰²³ due to policies and

¹⁰²²Michael Welker, *What Happens in Holy Communion?* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2000) pp. 87-98, pp. 132-136.

¹⁰²³Alison Clarke-Stewart & Cornelia Brentano, *Divorce: Causes and Consequences*, 1st Edition, (New Haven, CT; Yale University Press, 2007), pp.10-14.

social reforms. Thus, I agree with these scholars because any social-cultural reform will directly or indirectly influence people, and this includes the Church.

Likewise, 43% against 42% respondents disagreed that 'Christians should not go to hospital or take medicine'. This shows that respondents believe in going to hospital and taking medicine. This prevalence was higher in the younger age groups. In view of this, 82% believe medical healthcare is an extension of God's grace and care. This may mean the Church believes in both temporal (physical) healing and divine or miraculous healing.

A stalemate of 45% agree and 45% disagree was noticed. This indicates that as Christian, we are at liberty to do anything we feel right about. The younger age groups had a higher percentage of this philosophical thought than the older age groups. For example, the youngest age group (30-40) indicates the highest percentage of 66.6% agreeing and 4.17% strongly agreeing – a total of 70.84%. The rationale could be that the younger age groups are rather more inclined to subjective feelings than absolute truth, a tenet of a contemporary culture that affirms no absolute truth.¹⁰²⁴

45% stress that women should not wearing head coverings in public worship, which is mainly emphasized by the younger age groups, while less than 44% agreed that women should wear head coverings in public worship. This could imply a shift from the traditional principle of Christian worship.¹⁰²⁵ The results indicates that the older age groups agreed to most of the traditional theological beliefs such as the observance of Holy Communion, wearing of head covers, no divorce and a rejection

¹⁰²⁴Douglas Groothuis, *Truth Decay: Defending Christianity Against the Challenges of Postmodernism*, (Downer Grove, IL: IVP, 2000), pp. 22-23

¹⁰²⁵ Morgan Guyton, 'Should women cover their heads in church'? *Patheos*, (July 12th, 2013). <http://www.patheos.com/blogs/mercynotsacrifice/2013/07/12/should-women-cover-their-heads-in-church/> (Accessed on April 1st, 2015)

of the 'I can do what I think is right' syndrome, in contrast to the younger groups. This could mean that the younger groups are more inclined to a contemporary lifestyle, which I call 'free worship'¹⁰²⁶

The results reflect that though contemporary culture seems to influence how APMCs worship in terms of expression and outlook, their theological beliefs and holistic approaches to resolve both physical and spiritual related issues still exist.¹⁰²⁷ Therefore, to some extent, contemporary culture has influenced the British African Pentecostal Megachurches. Likewise, the results show that New Wine (APMCs) seem to be particular and outspoken regarding their theological beliefs, which Thumma also confirms in his study that 'most Megachurches are very upfront about their beliefs and values'.¹⁰²⁸

¹⁰²⁶Free worship: By this I mean worshipping just the way you like and not following any biblical principles. For example, not observing Holy Communion, Baptism, or praying for forgiveness. Free worship is the act of just worshipping.

¹⁰²⁷Trucker-Worgs, *The Black Megachurch* p.79.

¹⁰²⁸Thumma and Travis, *Beyond Megachurch Myths*, p. 99

6.5.5 Group Five: Technology and Social-media Myths (TSM)

Question 38 <i>I regularly use social media such as Twitter or Facebook</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	10 (20.41%)	-	34 (69.39%)	5 (10.20%)	49
Female	-	9 (20.93%)	-	32 (74.42%)	2 (4.65%)	43
Gender's Total	-	19 (21%)	-	66 (71%)	7 (8%)	92
Age 30- 40	-	1 (4.17%)	-	18 (75.00%)	5 (20.83%)	24
Age 41- 50	-	3 (13.04%)	-	18 (78.26%)	2 (8.70%)	23
Age 51 – 60	-	8 (34.78%)	-	15 (65.22%)	-	23
Age 61+	-	7 (31.82%)	-	15 (68.18%)	-	22
						92

Frequency table 38a

Table 38b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 38b

	Disagree		Agree	
Male	10	20.41%	39	79.59%
Female	9	20.93%	34	79.07%
Total	19		73	

Question 38: I regularly use social media such as Twitter or Facebook

Data Analysis

Table 38b shows that while 10(20.41%) male and 9(20.93%) female respondents disagreed that they regularly use social media such as Twitter or Facebook, 39 (79.59%) male and 34 (79.07%) female respondents agreed. No uncertainty was indicated in the result.

However, the age groups of 30-40 and 41-50 show a significant increase in number of agreeing respondents: 23(95.83%) and 20(86.96%) respectively. The age groups of 51-60 and 60+ also indicate an increased number of agreeing respondents of 15(65.22%) and 15(68.81%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they regularly use social media such as Twitter or Facebook. A high percentage was evident in the younger age groups, rather than the older age group. The result significantly shows that people use social media such as Twitter or Facebook regularly. This seems to suggest that as Western culture influences members of society, who are members of the Church, the Church could be indirectly influenced by people's values and practices.

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Question 39 <i>I regularly use social media such as Twitter or Facebook for evangelism</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	10 (20.41%)	2 (4.08%)	29 (59.18%)	8 (16.33%)	49
Female		3 (6.98%)	-	35 (81.40%)	5 (11.63%)	43
Gender's Total	-	13 (14%)	2 (2%)	64 (70%)	13 (14%)	92
Age 30- 40	-	2 (8.33%)	1 (4.17%)	15 (62.50%)	6 (25.00%)	24
Age 41- 50	-	2 (8.70%)	-	16 (69.57%)	5 (21.74%)	23
Age 51 – 60	-	5 (21.74%)	1 (4.35%)	16 (69.57%)	1 (4.35%)	23
Age 61+	-	4 (18.18%)	-	17 (77.27%)	1 (4.55%)	22
						92

Frequency table 39a

Table 39b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 39b

	Disagree		Agree	
Male	10	20.41%	37	75.51%
Female	3	6.98%	40	93.02%
Total	13		77	

Question 39: ***I regularly use social media such as Twitter or Facebook for evangelism***

Data Analysis

Table 39b shows that while 10(20.41%) male and 3(6.98%) female respondents disagreed that they regularly use social media such as Twitter or Facebook for evangelism, 37(75.51%) male and 40(93.02%) female respondents agreed. Only 2(4.08%) male respondents were not certain about the statement. However, the age groups of 30-40 and 41-50 show a significant increase in number of agreeing respondents of 21(87.5%) and 21(91.31%) respectively. The age groups of 51-60 and 61+ also indicate an increased number of agreeing respondents of 17(73.92%) and 18(81.82%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents regularly use social media such as Twitter or Facebook for evangelism. A high percentage was evident in the younger age groups rather than the older age groups. The result significantly shows an approval of using social media for evangelism. This indicates that Western culture influences how African Megachurches carry out their worship practice, as social media such Facebook and Twitter are modern cultural tools for reaching out to others.

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Question 40 <i>I regularly use social media such as Twitter or Facebook for encouraging other Christian believers</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	1 (2.04%)	4 (8.16%)	-	39 (79.59%)	5 (10.20%)	49
Female	-	1 (2.33%)	-	38 (88.37%)	4 (9.30%)	43
Gender's Total	-	5 (6%)	-	77 (84%)	9 (10%)	92
Age 30- 40	-	-	-	19 (79.17%)	5 (20.83%)	24
Age 41- 50	-	1 (4.35%)	-	18 (78.26%)	4 (17.39%)	23
Age 51 – 60	-	1 (4.35%)	-	22 (95.65%)	-	23
Age 61+	1 (4.55%)	3 (13.64%)	-	18 (81.82%)	-	22
						92

Frequency table 40a

Table 40b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 40b

	Disagree		Agree	
Male	5	10.20%	44	89.80%
Female	1	2.33%	42	97.67%
Total	6		89	

Question 40: ***I regularly use social media such as Twitter or Facebook for encouraging other Christian believers***

Data Analysis

Table 40b shows that while 5(10.20%) male and 1(2.33%) female respondents disagreed that they regularly use social media such as Twitter or Facebook for encouraging other Christian believers, 44(89.80%) male and 42(97.67%) female respondents agreed. No uncertainty was indicated in the result.

However, the age group of 30-40 shows a significant increase in number of agreeing respondents of 24(100%), and 41-50 and 51-60 also indicate a relative increase number in agreeing respondents of 22(95.65%) and 22(95.65%) respectively. Similarly, the age group of 61+ also indicates an increase number of agreeing respondents of 18(81.82%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents regularly use social media such as Twitter or Facebook. A high percentage was evident in the younger age groups rather than the older age group. The result significantly expresses an acceptance that Megachurch worshippers make regular use of social media, reflecting the influence of Western culture on the African worship style.

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Question 41 <i>My church makes good use of the internet for evangelism</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	3 (6.12%)	12 (24.49%)	31 (63.27%)	3 (6.12%)	49
Female	-	2 (4.65%)	3 (6.98%)	35 (81.40%)	3 (6.98%)	43
Gender's Total	-	5 (5%)	15 (16%)	66 (72%)	6 (7%)	92
Age 30- 40	-	2 (8.33%)	4 (16.67%)	15 (62.50%)	3 (12.50%)	24
Age 41- 50	-	1 (4.35%)	6 (26.09%)	14 (60.87%)	2 (8.70%)	23
Age 51 – 60	-	1 (4.35%)	3 (13.04%)	18 (78.26%)	1 (4.35%)	23
Age 61+	-	1 (4.55%)	2 (9.09%)	19 (86.36%)	-	22
						92

Frequency table 41a

Table 41b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 41b

	Disagree		Agree	
Male	3	6.12%	34	69.39%
Female	2	4.65%	38	88.37%
Total	5		72	

Question 41: ***My church makes good use of the internet for evangelism***

Data Analysis

Table 41b shows that while 3(6.12%) male and 2(4.65%) female respondents disagreed that their Church makes good use of the internet for evangelism, 34(69.39%) male and 38(88.37%) female respondents agreed. 12(24.49%) male and 3(6.98%) female respondents were not certain. However, the age groups of 60+ and 51-60 indicate a significantly high number of agreeing respondents of 19(86.36%) and 19(82.61%) respectively. Similarly, the age groups of 30-40 and 41-50 reveal increased agreeing respondents: 18(75%) and 16(69.57%) respondents respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that their Church makes good use of the internet for evangelism. A higher percentage was evident in the older age groups than younger age group. Thus, the result significantly expresses an acceptance that Megachurch makes good use of the internet for evangelism. The rationale for the increase in the older age could be that internet technology is a new phenomenon of worship style to them. Younger people are used to the Western culture of internet technology and it is not a new phenomenon to them, hence the increase number agreeing to internet technology.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 42 <i>My church makes good use of technology in worship</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Sum Total
Male	-	-	3 (6.12%)	36 (73.47%)	10 (20.41%)	49
Female	-	1 (2.33%)	2 (4.65%)	34 (79.07%)	6 (13.95%)	43
Gender's Total	-	1 (2%)	5 (5%)	70 (76%)	16 (17%)	92
Age 30- 40	-	-	-	19 (79.17%)	5 (20.83%)	24
Age 41- 50	-	1 (4.35%)	1 (4.35%)	15 (65.22%)	6 (26.09%)	23
Age 51 – 60	-	-	2 (8.70%)	19 (82.61%)	2 (8.70%)	23
Age 61+	-	-	2 (9.09%)	17 (77.27%)	3 (13.64%)	22
						92

Frequency table 42a

Table 42b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 42b

	Disagree		Agree	
Male			46	93.88%
Female	1	2.33%	40	93.02%
Total	1		86	

Question 42: ***My church makes good use of technology in worship***

Data Analysis

Table 42b shows that while only 1(2.33%) female disagreed that her church makes good use of technology in worship, 46(93.88%) male and 40(93.02%) female respondents agreed. 3(6.12%) male and 2(4.65%) female respondents were not certain. However, the age group of 30-40 shows a significant increase in number of agreeing respondents of 24(100%), while 41-50 and 51-60 similarly reveal a relative increase in number of agreeing respondents of 21(91.31%) and 21(91.31%) respectively. The 60+ group also has an increased number in agreeing respondents of 20(90.91%). Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that their church makes good use of technology in worship. A high percentage was evident in all groups, though with a significant level in the youngest age group. The result significantly expresses an acceptance that Megachurches makes good use of technology in worship. The result demonstrates the influence of Western culture on African Megachurch worship style, as some of them seem to use diverse technology during worship.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 43 <i>I believe the internet is a good tool for evangelism</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	2 (4.08%)	-	38 (77.55%)	9 (18.37%)	49
Female	-	1 (2.33%)	-	36 (83.72%)	6 (13.95%)	43
Total	-	3 (4%)	-	74 (80%)	15 (16%)	
Age 30- 40	-		-	20 (83.33%)	4 (16.67%)	24
Age 41- 50	-	2 (8.70%)	-	13 (56.52%)	8 (34.78%)	23
Age 51 – 60	-	1 (4.35%)	-	19 (82.61%)	3 (13.04%)	23
Age 61+	-	-	-	22 (100.00%)	-	22
						92

Frequency table 43a

Table 43b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 43b

	Disagree		Agree	
Male	2	4.08%	47	95.92%
Female	1	2.33%	42	97.67%
Total	3		89	

Question 43: ***I believe the internet is a good tool for evangelism***

Data Analysis

Table 43b shows that while 2(4.08%) male and 1 (2.33%) female respondent disagreed that the internet is a good tool for evangelism, 4(95.92%) male and 42 (97.67%) female respondents agreed. The result indicates no uncertainty. However, the age groups of 30-40 and 61+ show a significant increase in number of agreeing respondents of 24(100%) and 22(100%) respectively, while 51-60 and 41-50 similarly reveal a relative increase in agreeing respondents of 22(95.65%) and 21(91.3%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that the internet is a good tool for evangelism. A high percentage was evident in all groups, though with significant increase of agree number in the youngest and oldest age groups. The result significantly expresses an acceptance that the internet is a good tool for evangelism in Megachurches, and as such the internet seems to have influenced how African Megachurch practice evangelism to reach out to both the 'churched' and the 'unchurched'.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 44 <i>I believe the internet is a good tool for pastoral care</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	1 (2.04%)	8 (16.33%)	-	34 (69.39%)	6 (12.24%)	49
Female	1 (2.33%)	5 (11.63%)	-	30 (69.77%)	7 (16.28%)	43
Total	2 (2%)	13 (14%)	-	64 (70%)	13 (14%)	92
Age 30- 40	-	3 (12.50%)	-	17 (70.83%)	4 (16.67%)	24
Age 41- 50	-	6 (26.09%)	-	11 (47.83%)	6 (26.09%)	23
Age 51 – 60	2 (8.70%)	3 (13.04%)	-	17 (73.91%)	1 (4.35%)	23
Age 61+	-	1 (4.55%)	-	19 (86.36%)	2 (9.09%)	22
						92

Frequency table 44a

Table 44b below shows the total statistics of disagree and agree for both male and female. The researcher merged ‘disagree strongly’ and ‘disagree’ as Disagree and ‘agree’ and ‘agree strongly’ as Agree to ascertain the actual percentage of disagree and agree.

Table 44b

	Disagree		Agree	
Male	9	18.37%	40	81.63%
Female	6	13.95%	37	86.05%
Total	15		77	

Question 44: ***I believe the internet is a good tool for pastoral care***

Data Analysis

Table 44b shows that while 9(18.37%) male and 6(13.95%) female respondents disagreed that the internet is a good tool for pastoral care, 40(81.63%) male and 37(86.05%) female respondents agreed. No uncertainty was indicated in the result. However, the age groups of 30-40 and 61+ show a significant increase number in agreeing respondents of 21(87.5%) and 21(95.45%) respectively, while 51-60 and 41-50 similarly reveal a relative increase of agreeing respondents of 18(78.26%) and 21(73.92%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that the internet is a good tool for pastoral care. A high percentage was evident in all groups, though with significant levelsof increase in the youngest and oldest age groups. The result significantly expresses an acceptance that the internet is a good tool for pastoral care in Megachurches.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 45 <i>I believe TV and Radio ministry is a good method of evangelism</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	1 (2.04%)	-	38 (77.55%)	10 (20.41%)	49
Female	-	2 (4.65%)	-	32 (74.42%)	9 (20.93%)	43
Total	-	3 (3%)	-	70 (76%)	19 (21%)	
Age 30- 40	-	2 (8.33%)	-	20 (83.33%)	2 (8.33%)	24
Age 41- 50	-	1 (4.35%)	-	18 (78.26%)	4 (17.39%)	23
Age 51 – 60	-	-	-	19 (82.61%)	4 (17.39%)	23
Age 61+	-	-	-	13 (59.09%)	9 (40.91%)	22

Frequency 45b

Table 45b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 45b

	Disagree		Agree	
Male	1	2.04%	48	97.96%
Female	2	4.65%	41	95.35%
Total	3		89	

Question 45: ***I believe TV and Radio ministry is a good method of evangelism***

Data Analysis

Table 45b shows that while 1(2.04%) male and 2(4.65%) female respondents disagreed that TV and Radio ministry is a good method of evangelism, 48(97.96%) male and 41(95.35) female respondents agreed. The result indicates no uncertainty.

However, the age groups of 51-60 and 61+ show a significant increase in number of agreeing respondents of 23(100%) and 23(100%) respectively, while 51-60 and 41-50 similarly reveal a relative increase in agreeing respondents of 18(78.26%) and 21(73.92%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that TV and Radio ministry is a good method of evangelism. A high percentage was evident in all groups though with significant level of increase number in the older age groups. The result significantly expresses an acceptance that TV and Radio ministry is a good method of evangelism for Megachurches, which could be an indication that Western contemporary culture has influenced the African Megachurch worship concept. However, more results from the qualitative analysis, discussed in chapter four, will give a clearer insight about the extent to which Western culture has influenced the African worship style, and how the African worship style tends to influence the global Christian worship style.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 46 <i>I believe TV and Radio ministry can be a great encouragement to Christians who listen to it</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	-	5 (10.20%)	-	39 (79.59%)	5 (10.20%)	49
Female	-	2 (4.65%)	-	35 (81.40%)	6 (13.95%)	43
Total	-	7 (8%)	-	74 (80%)	11 (12%)	
Age 30- 40	-	4 (16.67%)	-	19 (79.17%)	1 (4.17%)	24
Age 41- 50	-	2 (8.70%)	-	16 (69.57%)	5 (21.74%)	23
Age 51 – 60	-	1 (4.35%)	-	20 (86.96%)	2 (8.70%)	23
Age 61+	-	-	-	19 (86.36%)	3 (13.64%)	22
						92

Frequency table 46a

Table 46b below shows the total statistics of disagree and agree for both male and female. The researcher merged 'disagree strongly' and 'disagree' as Disagree and 'agree' and 'agree strongly' as Agree to ascertain the actual percentage of disagree and agree.

Table 46b

	Disagree		Agree	
Male	5	10.20%	44	89.80%
Female	2	4.65%	41	95.35%
Total	7		85	

Question 46: *I believe TV and Radio ministry can be a great encouragement to Christians who listen to it*

Data Analysis

Table 46b shows that while 5(10.20%) male and 2(4.65%) female respondents disagreed that TV and Radio ministry can be a great encouragement to Christians, 44(89.80%) male and 41(95.35%) female respondents agreed. The result indicates no uncertainty. However, the age groups of 61+ and 51-60 show a significant increase in number of agreeing increase respondents of 22(100%) and 22(95.66%), and 40-51 and 30-40 also show an increase in agreeing respondents of 21(91.31%) and 20(83.34%) respectively. Since the calculated 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that TV and Radio ministry can be a great encouragement to Christians who watch and listen to them. A high percentage was evident in all groups, though with significant levelsof increase number in the older age groups. The result significantly expresses an acceptance that TV and Radio ministry is a great encouragement to Christians. This demonstrates that Western contemporary culture, especially technology, seems to have influenced how the African Megachurch reaches out to the discouraged to listen to the teachings and preaching on these social networks.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 49 <i>I use a Bible app on my smartphone or tablet regularly</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	2 (4.08%)	8 (16.33%)	-	34 (69.39%)	5 (10.20%)	49
Female	1 (2.33%)	8 (18.60%)	-	32 (74.42%)	2 (4.65%)	43
Total	3 (3%)	16 (17%)	-	66 (72%)	7 (8%)	
Age 30- 40	-	2 (8.33%)	-	17 (70.83%)	5 (20.83%)	24
Age 41- 50	-	3 (13.04%)	-	18 (78.26%)	2 (8.70%)	23
Age 51 – 60	1 (4.35%)	4 (17.39%)	-	18 (78.26%)	-	23
Age 61+	2 (9.09%)	7 (31.82%)	-	13 (59.09%)	-	22
						92

Frequency table 49a

Table 49b below shows the total statistics of disagree and agree for both male and female. The researcher merged ‘disagree strongly’ and ‘disagree’ as Disagree and ‘agree’ and ‘agree strongly’ as Agree to ascertain the actual percentage of disagree and agree.

Table 49b

	Disagree		Agree	
Male	10	20.41%	39	79.59%
Female	9	20.93%	34	79.07%
Total	19		73	

Question 49: *I use a Bible app on my smartphone or tablet regularly*

Data Analysis

Table 49b shows that while 10(20.41%) male and 9(20.93%) female respondents disagreed that they use a Bible app on their smartphone or tablet regularly, 39(79.59%) male and 34(79.07%) female respondents agreed. There was no uncertainty. However, the age groups of 30-40, 41-50, and 51-60 show a significant increase in number of agreeing respondents of 22 (91.66%), 20(86.96%) and 18(78.26%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agree that they use a Bible app on their smartphone or tablet regularly. A higher percentage was evident in the younger age groups than the oldest age group. The result significantly expresses an acceptance that most people use a Bible app on their smartphone or tablet regularly within Megachurches. This demonstrates that Western contemporary culture, especially in the area of technology, does have an influence on African Megachurch worshippers. This is well pronounced amongst the younger age groups.

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

Question 50 <i>I regularly read Christian books in digital format on my smartphone, tablet or e-book reader</i>						
Items	Disagree Strongly	Disagree	Not Certain	Agree	Agree Strongly	Received Total
Male	3 (6.12%)	8 (16.33%)	-	35 (71.43%)	3 (6.12%)	49
Female	2 (4.65%)	7 (16.28%)	-	33 (76.74%)	1 (2.33%)	43
Total	5 (5%)	15 (16%)	-	68 (74%)	4 (95%)	
Age 30- 40	-	1 (4.17%)	-	20 (83.33%)	3 (12.50%)	24
Age 41- 50	1 (4.35%)	3 (13.04%)	-	18 (78.26%)	1 (4.35%)	23
Age 51 – 60	1 (4.35%)	2 (8.70%)	-	20 (86.96%)	-	23
Age 61+	3 (13.64%)	9 (40.91%)	-	10 (45.45%)	-	22
						92

Frequency table 50a

Table b50 below shows the total statistics of disagree and agree for both male and female. The researcher merged ‘disagree strongly’ and ‘disagree’ as Disagree and ‘agree’ and ‘agree strongly’ as Agree to ascertain the actual percentage of disagree and agree.

Table 50b

	Disagree		Agree	
Male	11	22.45%	38	77.55%
Female	9	20.93%	34	79.07%
Total	20		72	

Question 50: *I regularly read Christian books in digital format on my smartphone, tablet or e-book reader*

Data Analysis

Table 50b shows that while 11(22.45%) male and 9(20.93%) female respondents disagreed that they regularly read Christian books in digital format on their smartphone, tablet or eBook reader, 38(77.55%) male and 34(79.07%) female respondents agreed. No one indicated uncertainty. However, the age groups of 30-40, 51-60 and 41-50 show a significant increase in number of agreeing respondents of 23(95.83%), 20(86.96%) and 19(82.61%) respectively. Since the calculated table value of 'agree' is greater than 'disagree', 'agree' is accepted as the significant value.

Data Interpretation

The result indicates that most respondents agreed that they regularly read Christian books in digital format on their smartphone, tablet or eBook reader. A high percentage was evident in the younger age groups than the oldest age group. The result significantly expresses an acceptance that most people regularly read Christian books in digital format on their smartphone, tablet or eBook reader within the African Megachurch. This implies that Western contemporary culture does have an influence on African Megachurch worshippers.

6.5.5.1 Summary of Group Five: Technology and Social Networks Myths

This group summarizes the survey questions asked about the technology and social networks myths of the congregation.

The results analysis shows a significant increase in number of respondents, virtually agreed in all groups, that they and their church make adequate use of technology and social networks as these features are instrumental to worship, preaching, evangelism, advertisements, personal reading and study (iPad, smartphone), and social networking such as Facebook and Twitter. Thus, increased access to technology has led to the use of multimedia aids such as video projection.¹⁰²⁹

Furthermore, the result reveals a high percentage of agreeing respondents in the younger age groups expressing that the Church makes adequate use of both technology and social networking in services and evangelism. For example, the youngest age group has 75% agreeing and 20.83% strongly agreeing that they regularly use social media, followed by the 41-50 age group where 78.26% agree and 8.70% strongly agree. Similarly, the 41-50 group has the highest number of respondents - 69.57% agreeing and 21.74% agreeing strongly that they use social media for evangelism.

However, 95% of respondents in the 51-60 age group agreed that they use social media for encouraging other Christian believers - more than any other groups. This implies that all age groups use social media for either personal purposes or for

¹⁰²⁹Sherry Jackson, 'Megachurches = Mega Business', *Upstate Business Journal*, December 12th 2013. <http://upstatebusinessjournal.com/news/megachurches-mega-business/> (Accessed on May 13th, 2014)

evangelism. These findings support Thumma's work, where he explains that New-Wave Megachurches are technologically driven.¹⁰³⁰

The age group 61+ has the highest number of respondents, 86% than any other that group agreeing that their church makes good use of the internet for evangelism. This increased number of agreeing respondents could be because older people are sometimes able to perceive that their church makes use of the internet for evangelism as never before. This is an indication that Western culture (technology) seems to influence African Pentecostal Megachurches.

¹⁰³⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 40-43.

Chapter 7

Research Methodology and Data 2 – Qualitative Analysis

7.0 Qualitative Design, Procedure, Data Collection and Analysis

Michael Quinn Patton states that qualitative research is a naturalistic method of investigating a particular real life context in order to obtain the definite truth of the subject under study.¹⁰³¹ In view of Patton's statement, this study accepts that the qualitative method is naturalistic in approach and would also be useful for this study, because it deals with real-life social and behavioural patterns, which this study addresses.

Furthermore, I have adopted a qualitative method here because it provides a good understanding of the interviewees' perspectives, and of how they interpret the African Megachurch worship phenomenon in relation to complex contemporary Western culture.¹⁰³² Its flexibility in data collection¹⁰³³ is another reason for its usage, as it intensely focuses on and addresses the research argument – the influence of Western contemporary culture on African concepts of worship. Put succinctly, this method is used because of its flexibility, which allows participants to clearly communicate their experiences,¹⁰³⁴ thus forming a narrative description.¹⁰³⁵

In support of this research method, John Creswell explains that:

¹⁰³¹ Michael Quinn Patton, *Qualitative Evaluation and Research Methods* (3rd ed.). (Thousand Oaks, CA: Sage Publications, Inc. 2002), p. 39

¹⁰³² Burns, *Introduction to Research Methods*, p. 11.

¹⁰³³ Sharan B. Merriam, *Qualitative research: A Guide to Design and Implementation*. (San Francisco, CA: John Wiley & Sons, 2009), pp. 21-39.

¹⁰³⁴ Merriam, *Qualitative research: A Guide to Design and Implementation*, pp. 21-39.

¹⁰³⁵ Margarete Sandelowski, 'Telling Stories: Narrative Approaches in Qualitative Research', *Image: Journal of Nursing Scholarship*, vol.23, no.3, Fall 1991, pp.161-165.

http://academic.son.wisc.edu/courses/N701/week/sandelowski_tellingstories.pdf
(Accessed on February 26th, 2015)

Qualitative research is a type of ... research in which the researcher relies on the views of participants, asks broad, general questions, collects data consisting largely of words (or text) from participants, describes and analyses these words for themes, and conducts the inquiry in a subjective, biased manner.¹⁰³⁶

Likewise, in support of Creswell, the researcher obtained qualitative data via constructive and trustworthy techniques to ascertain the research's validity and reliability.¹⁰³⁷ In doing this, the researcher conducted a semi-structured interview session with 2 senior pastors, 2 focus groups of 3 participants each, carried out a participant observation. The rationale behind this is to compare other BAPMCs' worship features and style, and compare with NWC if they are alike. It was a case study. And, lastly a discourse analysis (using archival materials) was applied.¹⁰³⁸

These various qualitative techniques will be discussed separately as each has a different methodological approach or procedure. Thus, because of the breadth of this research,¹⁰³⁹ participants were interviewed using several semi-structured, phenomenological open-ended questions. This is to establish if any relationship exists between the African Megachurch worship and leadership style and Western contemporary culture, and to what extent. The semi-structured phenomenological interview questions are attached in Appendix 1.2.

The researcher seeks to be objective, but also acknowledges the fact that he is involved as an observer, and at the same time as an African worshipper, which the researcher sought at all times to reflect on, and to be critical of his experiences, such

¹⁰³⁶John W. Creswell, *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (2nd ed.). (Upper Saddle River, NJ: Pearson Education, 2005), p. 39.

¹⁰³⁷Nahid Golafshani, 'Understanding Reliability and Validity in Qualitative Research'. *The Qualitative Report*, 2003, vol.8, no.4, (pp. 597- 607), pp. 600-601.

¹⁰³⁸Ministers in leadership positions from Africa Megachurches were contacted via telephone to share their views on the research argument. This formed part of the narrative description.

¹⁰³⁹Bill Gillman, *The Research Interview*. (London: Continuum, 2000), pp.10-12.

as his knowledge of and participation in African Christian worship and cultural practices.

7.1 Procedure

As stated earlier in 6.1, permission was granted to carry out the research with these churches, which I visited on different occasions for participation observation in 3 British-African Pentecostal Megachurches, semi-structured interview with the head pastor of NWC and GHA and organising the focus groups within these two churches¹⁰⁴⁰.

The atmosphere was very friendly and the pastors were positive and frank in their expression. I recorded the interviews, focus groups discussion and also jotted some material facts down in a notebook for quicker reference, especially during the participatory observation. I made sure I guided the interview and focus groups' sessions in order to achieve the session's purpose.

7.1.1 Data Collection, Processing and Analysis

Data was collected from different sources and using different techniques, in order to answer the research questions. The data collection was voluminous, requiring laborious efforts to convert the information into a form that would explain any possible existing pattern and relationship.¹⁰⁴¹

¹⁰⁴⁰ There were two focus groups; one within NWC and the other at GHA with associate pastors from the other three churches. As mentioned earlier, the focus groups comprise three participants; two males and a female taking across the age group except 61 and above. Consequently, the other 3 BAPMCs will be classified as church 1, church 2 and church 3.

¹⁰⁴¹ Kathy Charmaz, *Constructing Grounded Theory*, 2nd Edition, (Thousand Oak, CA: SAGE; 2014), pp. 3 -9.

Data processing is a fundamental step taken to sort out the data after successful collection of information from the interviewed participants.¹⁰⁴² I started processing the data collected by editing and coding the data manually, which was achieved by replaying the recorded messages and reviewing the jotted-down notes for omissions, legibility, and reliability in classification. This also applies to the focus groups. By so doing, I was able to correct and resolve problems such as interviewer errors and ensure that the data collected from the semi-structured phenomenological interviews and focus groups was transcribed verbatim and thoroughly analysed through a coding process.¹⁰⁴³

This study follows an open descriptive method as it describes the informative data received¹⁰⁴⁴ and analyses the data collected; the breaking, interpreting and application of the raw data collected has the purpose of establishing meaningful conclusions about the research question.¹⁰⁴⁵ Thus, I sought to establish any consistent patterns and then summarize the appropriate details revealed in the investigation.

¹⁰⁴²Creswell, *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*, p. 589.

¹⁰⁴³Creswell, *Research design: Qualitative, quantitative, and mixed method approaches*, pp.32-39

¹⁰⁴⁴ Renata Tesch, *Qualitative Research: Analysis types and software tools* (Bristol, PA: The Falmer Press, Taylor & Francis Inc) pp. 26-27, p. 113. Also see John Creswell, *Research Design. Qualitative, Quantitative and mixed Methods approaches*, 2nd Ed. (Thousand Oaks: Sage Publication, 2003), p.193.

¹⁰⁴⁵Robert C. Bogdan, Sari Knopp Biklen, *Qualitative research for education: an introduction to theory and methods*. (Boston: Allyn & Bacon, 1982), p.145. Also see *Bogdan, R. C & Biklen, S. K.; Qualitative Research for Education: An introduction to Theories and Methods* (4th ed.)(New York: Pearson Education, 2003), (pp. 110-120).

7.2 Qualitative Strengths and Weaknesses

The qualitative method comprises data collected from semi-structured and unstructured interviews, participation, observation, focus groups and discourse materials. Qualitative research has a tendency to gather more verbal information and thus to address complex phenomenological issues. By this I mean it provides more realistic and detailed information that cannot be expressed numerically and statistically – thus, it elaborates and interprets observable expressions to produce an in-depth knowledge of contextual experiences.¹⁰⁴⁶

Secondly, the qualitative method is rich in narrative and description because of its ability to investigate the underlying values, beliefs, and assumptions of social and behavioural patterns and changes, especially in social research as mine.¹⁰⁴⁷ It is flexible and provides diversity when describing or investigating the same phenomenon in sub-groups, especially in participant observation and focus groups, which can easily cause a change in the framework of the research as new information emerges. This method provides good credibility because of the truthfulness of the researcher's findings, as the researcher carefully and skilfully compared and contrasted the data, especially in the focus group, in order to thoroughly investigate the core phenomena of the research subject and focus group questions.¹⁰⁴⁸ This enables the research to confirm the reliability of the results obtained from all the qualitative techniques employed.

¹⁰⁴⁶William J Filstead, 'Qualitative methods - a needed perspective in evaluation research', in T.D Cook & C.S Reichardt (eds). *Qualitative and Quantitative Methods in Evaluation Research* (London: Sage, 1979.) pp. 33-48. Also see <http://www.unco.edu/AE-Extra/2008/9/velez.html>.

¹⁰⁴⁷Charlene A. Yauch and Harold J. Steudel, 'Complementary Use of Qualitative and Quantitative Cultural Assessment Methods', *Organizational Research Methods*, vol. 6, no. 4, 2003, (pp. 465-481), p. 472. Also see Looi Theam Choy, 'The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary between Qualitative and Quantitative Approaches', *IOSR Journal Of Humanities And Social Science* (IOSR-JHSS), vol.19, no. 4, Ver. III (Apr. 2014, pp 99-104), p. 102.

¹⁰⁴⁸Donald Ary, Lucy Cheser Jacobs & Chris Sorensen. *Introduction to research in education* (8th ed.). (Belmont, CA: Wadsworth/Thomson, 2010), p.498.

This method provides an interactive environment where the researcher interacts with the respondents in their own natural settings and languages¹⁰⁴⁹ in order to gain a proper knowledge of the real-life situation that can also be transferred to other findings for confirmation or generalization. Thus, this method provides an opportunity where the researcher can remove bias and subjectivity.¹⁰⁵⁰

7.2.2 Weaknesses

Firstly, the qualitative method has the tendency of deviating from the principal objects of the research due to contextual change, as the freedom to explore more information from respondents could arise.¹⁰⁵¹ Secondly, it could be cumbersome as its mountainous data collection may sometimes make analysing and interpreting time consuming.¹⁰⁵² Thirdly, the method has the tendency of being subjective as results may likely be influenced by the researcher's personal biases and idiosyncrasies if not skilfully and professionally handled. Fourth, there could be a possibility of interference as while respondents may seem to have control of data retrieved, the researcher's presence may likely influence their responses.¹⁰⁵³ Lastly, anonymity and confidentiality may make presentation of findings difficult.

The qualitative method is more of engaging with the research to have natural feeling and expression of what is to be research. Therefore, in order to obtain a realistic

¹⁰⁴⁹Alexei V. Matveev http://www.russcomm.ru/eng/rca_biblio/m/matveev01_eng.shtml (Accessed on April 9th, 2015)

¹⁰⁵⁰Sharan B. Merriam, *Qualitative research, A guide to design and implementation* (San Francisco: Jossey-Bass, 2009), p. 219

¹⁰⁵¹Catherine Cassell, & Symon, Gillian. Qualitative research in work contexts. In C. Cassell, & Symon (eds.), *Qualitative methods in organizational research*, (Thousand Oaks, CA: Sage, 1994), pp. 1-13.

¹⁰⁵²Paul Atkinson, & Sara Delamont, 'In the roiling smoke: Qualitative inquiry and contested fields'. *International Journal of Qualitative Studies in Education*, Vol.9, No.6, 2006, pp. 747-755

¹⁰⁵³ Looi Theam Choy, 'The Strengths and Weaknesses of Research Methodology: Comparison and Complimentary between Qualitative and Quantitative Approaches', *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, Vol. 19, no. 4, Ver. III (Apr. 2014), (pp. 99-104), p. 102.

qualitative analysis it is better to start with a participatory observation, which I suggest will give direct contact with the research itself. Thus, what is participant observation?

7.3 Participant Observation/Case Study Analysis

The researcher conducted an observational participation in NWC and three other British African Pentecostal Megachurches using a qualitative approach. While NWC is the principal church of study, the other churches will be used to compare if the features of these churches are the same in order to have an input of empirical data drawn from other BAPMCs for generalisation. This provides a practical experience of how these African Megachurches' worship concept and leadership style have been influenced by Western culture.

I attended New Wine Church's Sunday services four times and weekly services for a period of two months. I also visited three other British African Pentecostal Megachurches on different Sundays and week day services for a month, where I worshipped from the beginning to the end of the service.¹⁰⁵⁴ My aim was to observe their worship features; preaching, and other liturgical activities like Holy Communion, to observe the pastor's charisma and outlook, the church's administrative structure and system¹⁰⁵⁵, the kinds of programs they do and who benefits and observe the structural design and magnificent outlook of these churches, in order to determine how this could contribute to their 'Megachurch', and also to establish a relationship with existing findings of Megachurch experts such as Andrew Davies, Mark Cartledge, Scott Thumma and Dave Travis and Tamelyn N. Tucker-Worgs.

In achieving my aim, I also had to directly participate in and observe the worship service and its theological practices, and asked some short unstructured questions

¹⁰⁵⁴ I also visited each of these other churches for four Sundays to partake in their full service – KICC, Glory House International and Jesus House

¹⁰⁵⁵ I had to engage the Sundries after each service to ask clarification questions on points I was not so clear about. I spoke with people from the choir, ushers, pastorate and spoke with the pastors of 2 out of the 3 BAPMCs about the service. The rationale was to ensure I got the right information about their practices to enable comparison if needed.

regarding the leadership structure and theological practices to clarify what I observed. I asked the choir leader, administrator and two people from the congregation at NWC and also from one of the three churches to compare and contrast my findings from NWC, my main Church of study, with the other three churches, to determine the characteristics of African Megachurch worship style. This investigation allowed me to explore the pedagogy and worship of these African Megachurches in their natural setting, where I am both an active worshipper and observer.

7.3.1 Analysis of Results

I converted my observations and the data from the unstructured questions into descriptive narration data. I will summarise the findings from these four churches under five headings as their features and data seems to be almost similar. Thus, the real life encounter (participant observation) will be compared with other results obtained from the research.

However, before the five headings, I will briefly discuss my key observations on each of these three BAPMCs and compare with NWC to see if these British African Pentecostal Megachurches are the same. The 3 other BAPMCs are classified as church 1, church 2, church 3 as below.

Church 1

This church is located within the metropolitan area of London, and is housed on a large arce of land with good parking facilities. It was observed that the people were very friendly. The ushers (greeters) were so professional in their role. I was always early to see if others will receive the same treatment – welcome greetings like I did. And to my surprise, the same happened. The lobby was massive and looked like a corporate office

environment with freestanding and wallmounted illuminated light box with biblical text and inspirational phrases like “Discovering your purpose”.¹⁰⁵⁶

The main sanctuary had 1700 seating capacity, not so much interior décor but fully vested with different technology – multimedia effects, lighting and sophisticated musical instruments. The music was mostly contemporary praise and some African beats. The music is exciting, dynamic and inspirational and all inclusive, led by a massive choir. Their style of music differs from NWC, but were similar in concept.

I observed that the church also had paid staff who handle professional services such like the administration, IT department and so on despite the huge number of volunteers. Corporate offices were noticed and were well furnished like modern business offices.

The attendees were dressed freely – some in English suits, jeans and shirt/T-shirt, African attire. Similarly, attendees are between the ages of 26 and 56, two-thirds of the total congregation, although children, youths and older attendees were present and this applies to the other churches visited. The children and the youth had their separate ministry and seemed well managed. Demographically, women were seen to be higher in number and of different ages. Men were noticed to play key leadership roles. But women were seen in most of the teams.

Different kinds of literatures were given to first timers, for example, the pack contained a slip to be completed by the visitor, leaflet about the church and materials for spiritual development depending on the season. This church was very particular of their theological beliefs that it reflected on their discourse materials such as pamphlets,

¹⁰⁵⁶ This also confirms Fitzgerald's argument that Megachurches provides modern environment¹⁰⁵⁶

DVD and CDs. Though afflicted, but they are nondenominational, confirms Tucker-Worges argument that most Black megachurches are nondenominational.¹⁰⁵⁷

Church 2

Church 2 was located within a busy area - within a community populated with blacks, confirming Tucker –Worge argument that most Black Megachurches are mostly located around Blacks' populated area.¹⁰⁵⁸ The outside environs were not so attractive and it lacked parking space as the church is located within the neighbourhoods. The building on the outside had nothing more than a big sign board with the head pastor. The culture here is "keep it calm". The greetings was also friendly with a special welcome phrase that is also applicable to the three churches. Technology usage was noticed; large screens, lighting and projectors, electrical instruments and individuals holding electronic tablets (iPads). Vibrant choir singing, exciting and dynamic contemporary praise, African choruses and occasionally hymns. Holy Communion was part of their worship. They are the praying church and seating capacity of 1380.

It was observed that the attendees were dressed freely – some in English suits, jeans and shirt/T-shirt, African attire, dresses, etc. This was the most modest of all the churches visited by the researcher. The environment speaks of a professional leadership style with a charismatic head, which Heys confirms to be distinctive feature of Megachurches¹⁰⁵⁹. The researcher met with the pastor and observed that the pastor was simple, humble and well educated. .

¹⁰⁵⁷ Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, pp 31-32

¹⁰⁵⁸ Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, pp.28 -29.

¹⁰⁵⁹ Hey, *Megachurches: Origins, Ministry, and Prospects*, pp.22 -23.

Paid staff were employed to carry out professional duties and a good number of volunteers were noted also. The demographic is multicultural but majority are Blacks and Nigerian. Attendees are between the ages of 26 and 56, two-thirds of the total congregation, although children, youths and older attendees were present and this applies to the other churches visited. Women seem to be more in attendance than men. The visitor's pack is the same but the contents are different. For example. This church visitor's pack consists of the normal visitor's slip for visitor's detail, calendar, a CD of preaching messages, note book with the church's details and a pen.

Church 3

This church was located on a massive acre site with massive buildings and good parking space. The environment was friendly and welcoming. Though construction is ongoing, the environment was of worship, learning and prayer. The external and internal décor were excellent. The culture here is 'you can do it'. The attendees were dressed freely – some in English suits, jeans and shirt/T-shirt, African attire.

It was observed that the church makes great use of current technology in their worship, as a way of communicating with their members and non-members alike. Similarly attendees were seen with electronic tablets (iPads) and smart-phones. The music is characterised by contemporary praise music and also African beats, led by the choir, accompanied with different musical instruments such like electric and non-electric drums, electric guitars, pianos, keyboard, etc, which Thumma also confirm to be one of Megachurch distinctive features.¹⁰⁶⁰ My observations also confirm Tucker-Worger's explanation of Black Megachurches' sophisticated use of technology.¹⁰⁶¹ The singing of

¹⁰⁶⁰ Thumma, *Beyond Megachurch Myths*, pp. 27 -28.

¹⁰⁶¹ Tucker-Worger, *The Black Megachurch*, p. 27.

hymns were not noticed. Likewise, the preaching was based on empowerment and encouragement, which is relevant to the people's need and background.

I observed that the church employs full-time media personnel to manage the IT and Multimedia projects, which supports Thumma and other researchers' evidence that Megachurches make use of paid workers to provide a professional service. Volunteers were also noted in their numbers.

Like the other churches, women were noted to have a higher attendance than men. I also observed that the demographic is multicultural but majority are Blacks and Nigerian and that majority of the attendees are between the ages of 24 and 64. The children, youths and older attendees were present in their different sections. The visitor's pack is the same with others but the contents are different. For example, the pack had the normal visitor's slip for visitor's detail and different kinds of literature.

Finally, my observations reveal that these churches have similar features but are different in their theological approach and practices. Despite, the existence of the influence of the western culture, it was observed where some parents were instructing their children to greet the African – way, especially the Nigerian and encouraging the younger ones to address the older attendees as “uncle” (male) and “aunty” (female) as a sign of respect. This means, despite the influence of western culture, some of worshippers strive to uphold the African culture of respect as they worship. Also, it was observed that the music was of contemporary praise and African beats led by the choir, accompanied with different musical instruments such like electric and non-electric drums, electric guitars, pianos, keyboard, and their leaders were both charismatic and well educated. These churches were professional about how they go about their practices. Though they had things in common, but their style and approach were different. I

observed that each of them had a unique culture peculiar to their belief which they reflect in the environment and discourse materials. The seating capacity is over 1900.

7.3.2 The Physical Structural, Location and Environmental Analysis

The churches visited are located mainly in London. Many of the African Megachurches are in areas such as East, North and South London, and Dartford, which is presently part of Kent and outside London, although some areas of Kent are within the London commuter belt.¹⁰⁶² However, my main church of study is NWC.

My first observation was that it took me time to find a parking space as there was no visible car park. Parking space was observed to be a major concern on worship days such as Sunday and midweek services, especially for churches in London.

My observational analysis of African Megachurches' location and structural complex confirms Tucker-Worgs',¹⁰⁶³ Fitzgerald's¹⁰⁶⁴ and Thumma's¹⁰⁶⁵ descriptions of Megachurch's location and physical structure phenomenon, except for parking space, which was limited in comparison with some USA Megachurches that have large areas of parking space.¹⁰⁶⁶ In view of the physical complex, these churches' worship complexes were mostly converted warehouses, cinema buildings and massive office complexes.¹⁰⁶⁷

For example, NWC is located in an urban area - North Woolwich,¹⁰⁶⁸ South-east of London,¹⁰⁶⁹ and occupies a refurbished cinema complex. Likewise the other churches have similar but different building complexes – for example, refurbished

¹⁰⁶²<http://en.wikipedia.org/wiki/Kent>

¹⁰⁶³Tucker-Worgs, *The Black Megachurch*, pp. 29-30.

¹⁰⁶⁴Fitzgerald, 'Come one, come all: (3 December, 2007), pp. 46-56.

¹⁰⁶⁵Thumma and Travis, *Beyond Megachurch Myth*, pp. 8-9.

¹⁰⁶⁶http://hirr.hartsem.edu/bookshelf/thumma_article2.html

¹⁰⁶⁷Data retrieved from personal visit and observation of the church's structural complex.

¹⁰⁶⁸Mayor of London, "London Plan".

¹⁰⁶⁹http://en.wikipedia.org/wiki/New_Wine_Church

warehouses and large office complexes. The environment of these churches is clean, fresh and painted with brilliant colours that make everything look bright and well-lit, with clear signage that gives a warm welcome. These features evidence Anne C. Loveland and Otis B. Wheeler's statements that Megachurches are painted with different colour codes that make the environment user-friendly.¹⁰⁷⁰ In view of this, I suggest here that these brilliant and bespoke features reveal the quality and worldview of the senior pastor, the belief and the core values of the church, and hence these churches' outlooks speak strongly of what they represent.

Thus, NWC's complex has luxury: a turquoise-carpeted mini-lobby, reflecting excellence, professionalism and contemporary society upon entry¹⁰⁷¹ which speaks of their belief and culture – walking in excellent spirits to maximise life. Below is a photograph of the entrance of NWC.

¹⁰⁷⁰ Anne C. Loveland, Otis B. Wheeler, *From Meetinghouse to Megachurch: A Material and Cultural History*, p. 131.

¹⁰⁷¹ Data from own visit to New Wine.



NWC:R3

Likewise, the other churches possess similar architectural features and interior décor that convey opulence and excellence. The other three churches' buildings were not of theatre-built standards but refurbished buildings and warehouses. They possess unique and different décor and features that reflect their individual theological beliefs and practices, hence they are not monolithic, as their practices differ though they share some common features such as large congregations and huge modern buildings. These findings also confirm Thumma, Travis and Warren Bird's suggestion that Megachurches are not identical.¹⁰⁷² However, despite some common features binding them together, I strongly emphasise here that each of these churches have distinctive features that make them different from one another.

¹⁰⁷²http://hirr.hartsem.edu/megachurch/megastoday2005_summaryreport.html

For example, I was warmly welcomed by the ushers and members of NWC with their greeting – ‘Arise and Shine’. This phrase expresses their theological belief of maximising life with a joyful spirit, hence NWC welcomes attendees with this prophetic phrase. Likewise, the other churches had similar greetings such as ‘This is your day’, ‘Enjoy your day’ and ‘Have a great day’. Like NWC, these greetings also emphasise their theological belief of being a carrier of God’s glory.

Furthermore, ushers and ministers were placed at strategic positions such as the front entrance (reception), hallway, and doorway into the worship sanctuary to extend a hand of fellowship with a bright smile of welcome. The bulletin of the day was handed to me as I entered the doorway into the sanctuary. On entering the worship sanctuary, handshakes were extended to me again from several worshippers and, during the service, worshippers were asked to greet-hug each other, and eight worshippers greeted me. It was quite friendly.

From the outside to the inside, I did not see as many visible religious symbols at NWC as in traditional Christian churches, for example the cross. Rather, it is replaced with contemporary décor, posters of events, framed blogs and teleplayed messages confirming Thumma’s suggestion that Megachurches reflect ‘cultural influences’.¹⁰⁷³ Nevertheless, the presence of the pulpit, musical equipment, baptistery, and other architectural décor such as the bookshop creates the sense of a transcendent God.¹⁰⁷⁴ Also, the other three African Megachurches have similar features but differ in appearance – for example some Christian symbols such as frames and blogs adorn the exterior of some parts of the building.

¹⁰⁷³Thumma and Travis, *Beyond Megachurch Myth*, pp. 92-93

¹⁰⁷⁴Data from own visit to New Wine.

NWC's main auditorium contains closed-circuit television, high resolution digital projection on four large screens and lighting and public address systems with an ascending/descending pale blue satin curtain stretching across the front of the auditorium.¹⁰⁷⁵ Thus, entering the worship auditorium was like walking down the aisle of a movie theatre with suspended, wall-mounted and floor lighting and elegant wall finishing, padded chairs and wall-mounted, suspended and stage plasma screens with visual effects shown on two large projector screens. The inspirational and harmonious music vibrating from the speakers also informed me that I was in a place of dynamic worship.

The sanctuary was mostly well-lit. The worship service began with the worship leader and the choir singing contemporary worship songs led by the worship leader on the stage. The worship was all inclusive; the congregation were actively involved as the lyrics of the song flashed across the two big screens and other plasma screens with songs like 'Here I am to worship, here I am to bow down...'

Before the praise and worship came the congregational prayers, announcements, special choir renditions and the sermon. The sermon is 45 minutes long, but sometimes extends to an hour because of altar call. While the first service lasts for one hour and 45 minutes, the second service lasts longer because of the various activities incorporated in the second such as baby dedication, ordination and other special events. The other churches had similar worship patterns but different music styles, liturgical presentation and timing.

In addition, I observed that NWC had various amenities that make the attendees comfortable and wanting to return, such as restaurants, sports facilities, bookshops,

¹⁰⁷⁵Data from own visit to New Wine.

libraries and gyms, which confirms Frances Fitzgerald's assertion that Megachurches provide various amenities within their building¹⁰⁷⁶ to sustain attendees. This also applies to the other churches as they have such amenities in place for their members' comfort, though in a different capacity.

It was observed that NWC makes great use of current technology in their worship, as a way of communicating with their members and non-members alike. My findings also confirm Trucker-Worgs' explanation of Black Megachurches' sophisticated use of technology.¹⁰⁷⁷ Through my investigation, I observed and understood that NWC employs full-time media personnel to manage the IT and Multimedia projects, which supports Thumma and other researchers' evidence that Megachurches make use of paid workers to provide a professional service.

7.3.3 Worshippers' Composition and Demographic Analysis

Like NWC, the other churches had multi-cultural worshippers, though the majority of the congregation are of African origin, while Asians, Americans, Filipinos and Europeans are in the minority. Interestingly, the majority of these churches' attendees are between the ages of 26 and 56, two-thirds of the total congregation, although children, youths and older attendees were present.

Women were noted to have a higher attendance than men, and this supports Thumma's statement that about women's attendance at Megachurches¹⁰⁷⁸ However, a distinct male dominance was visible in the leadership, and when asked to clarify my observation, I was made to understand that men are more reliable in their role than

¹⁰⁷⁶ Frances Fitzgerald, Come one, come all: building a megachurch in New England. *The New Yorker*, (3 December, 2007), pp. 46-56.

¹⁰⁷⁷ Tucker-Worgs, *The Black Megachurch*, p. 27.

¹⁰⁷⁸ Thumma, 'Exploring the Megachurch Phenomena': *Their characteristics and cultural context*. http://hirr.hartsem.edu/bookshelf/thumma_article2.html

women because they can withstand more emotional, ministerial pressure and demands than women. The influence of African traditional male gender roles **could be** another factor in the male dominance. This male dominance phenomenon confirms Carl Dudley and David Roozen's suggestion that men play a dominant leadership role in Megachurches.¹⁰⁷⁹

The senior pastors of NWC and the other churches' pastors were smartly dressed, eloquent and were between 48 and 54 years of age. Many of the African Pentecostal Megachurches senior pastors fall within this age bracket.

7.3.4 The Worship Culture and style of Music Analysis

NWC's music is rich, powerful and dynamic. The praise and worship session was holistic with upbeat music, both contemporary and African, especially from Nigeria. The majority of the congregation respond to the music by jumping to their feet, singing aloud, dancing, clapping and walking around as they sing and pray. Very few people were sitting, and I discovered that they had some mobility difficulties, while some were standing but stationary although seeming to enjoy the flow of worship.

The majority of the songs were contemporary, accompanied with strong voices, hi-tech keyboards, heavy drumming, saxophone and electric guitars. The songs were sung in various forms, for example, rock, jazz, rap, hi-hop, reggae,¹⁰⁸⁰ and African beats. Hymnal was limited and sung in a contemporary way, losing its originality. Observing this, I asked a lady why hymns not were not sung and she replied 'It's boring and old fashioned'.

¹⁰⁷⁹Dudley and Roozen.. 'Faith Communities Today': *A Report on Religion in the United States Today*. pp.13-14.

¹⁰⁸⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

In comparison¹⁰⁸¹ to the other churches, I observed that the songs and approach to singing were virtually the same. However, the singing pattern and flavour of each church was different depending upon the pastor's flare for worship or songs.¹⁰⁸²

The preaching in NWC was superb in that it was theologically and biblically prepared, structured and presented in a dynamic, motivating and captivating sequence that catches the worshippers' attention. In short, it was relevant to the congregation's needs. The preaching conveys a message of hope, assurance, success, prosperity, healing and deliverance. Almost half of the messages explain life experiences, supported with Scriptural verses. The messages also speak of prosperity and success, and address God's power to set us free from our circumstances. Likewise, this was the same practice in the other churches: messages were focused on attendees' needs, thereby causing a great change in both members' spiritual and social life. In light of this, scholars such as Jeanne Halgren Kilde¹⁰⁸³ and Thumma¹⁰⁸⁴ explain that Megachurches work towards members' satisfaction. I agree with Kilde and Thumma: it is part of African culture to attend to people's needs, and the unbreakable bonds of African communal lifestyle are pivoted upon the spirit of helping. Further, I believe that the practice of satisfying attendees' needs is also an act of satisfying the Church's needs, as the attendees will eventually become potential members.

Interestingly, liturgical practices, such as Holy Communion and Impartation services, were observed in two of the three churches visited. Although I did not witness

¹⁰⁸¹ NWC with the other 3 churches visited.

¹⁰⁸²For example, while some of these churches sang pure contemporary classic worship songs, some sang a mixture of African beats and contemporary songs, forming a unique brand of worship.

¹⁰⁸³Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*, (New York, NY, Oxford University Press, 2002)

¹⁰⁸⁴Thumma and Travis, *Beyond Megachurch Myths*, p. 16.

such practices in NWC, they exist and are practised as part of their theological beliefs. The Holy Communion was inbuilt into the service as a special program, where the senior pastor preached on God's miracle-working power. Thereafter, the worshippers came out to partake of the ordinance and were prayed for. This I observed to be significant because it reflected the worshippers' expressing their experiential belief and faith in the ritual as a source of supernatural breakthrough. This observation supports Thumma's view that Megachurches' leadership accepts the Holy Communion as culture and belief of their faith, thus forming part of the theology of their worship.¹⁰⁸⁵

The impartation service was carried out in a similar manner, but the senior pastor used anointing oil to anoint worshippers' heads, faces and hands, charismatically led by the Holy Spirit. However, there was no opportunity to find out why the pastor was not anointing uniformly. Prophetic phrases such as 'the power of healing', 'deliverance', 'prosperity', 'and the Holy Spirit 'and' be freed from every curse and evil limitation' were spoken by the senior pastor as during the impartation service. During it, I saw people falling down, rolling on the floor and some were crying. Out of curiosity, I moved closer and asked one of the officiating ministers what was happening and he said 'they are being revived by the Holy Spirit'. In both parts of the service the atmosphere was spiritual: vibrant worship and charismatic prayers, songs and preaching.

Similarly, it was observed that NWC had numerous programs such as conferences, training, ministry programs, evangelistic programs and outreach events, ranging from local to international, to meet attendees' needs and also to attract the unchurched. This confirms Faupel,¹⁰⁸⁶Tucker-Worgs, and Thumma's¹⁰⁸⁷ thoughts that

¹⁰⁸⁵Thumma and Travis, *Beyond Megachurch Myth*, pp. 27& 37-38.

¹⁰⁸⁶Faupel, *The Everlasting Gospel*, pp. 182-227.

¹⁰⁸⁷Tucker-Worgs, *The Black Megachurch*, pp. 33-34

Megachurches put various programs in place for members' development and for the purposes of evangelism. This program-oriented phenomenon was also observed in the other churches, which I believe could also contribute towards their growth and the development of their members.

Comparing NWC with the 3 other churches observed, the worshippers dressed freely – some were casual, some were corporate and some wore African native dress. In view of this, Axtman emphasises that dress code has been reduced to social-casual wear, indicating the influence of contemporary culture on Megachurches, in order to welcome the 'unchurched'.¹⁰⁸⁸

7.3.5 The Leadership and Communal Reflection Analysis

I discovered that these four churches had a similar leadership structure, and were founded and headed by their senior pastor.¹⁰⁸⁹ The different structures depend strongly on the senior pastor's personality or ability. Schaller describes these leaders' personality as charismatic, dynamic preaching style and administrative ability or gift.¹⁰⁹⁰

Observing the management structure suggests that a proper management style is essential for church growth, and Schaller asserts that the senior pastor's vision and personality has a great influence on the Megachurches.¹⁰⁹¹ Thumma also confirms

¹⁰⁸⁸ Kris Axtman, 'The rise of the American megachurch'. *Christian Science Monitor*, (30 December, 2003), p. 1.

¹⁰⁸⁹ Studies have described most Black Megachurches as either autonomous, semi-autonomous or offshoots of larger denominations. However, these four Churches are independent. See Tucker-Worgs, *The Black Megachurch*, pp.31-34.

¹⁰⁹⁰ Lyle Schaller, "Megachurch!" *Christianity Today*. (March 5, 1990, pp 20-24), p. 22.

¹⁰⁹¹ Lyle Schaller, "Megachurch!" *Christianity Today*. (March 5, 1990, pp 20-24), p. 22.

that most of the senior pastors are the driving force for growth in these churches,¹⁰⁹² which I actually noticed during my worship sessions there.

My visits to these churches revealed the adoption of professional business leadership principles and organizational forms that are relational in attitude, which Hey explains as a distinctive features of Megachurches.¹⁰⁹³ Furthermore, due to the increased number of members and promises made to them, these churches use volunteers and professional staff to carry out the various operational and technological tasks, as observed. Thumma also confirms this.¹⁰⁹⁴

During my observation and investigation, I discovered that these pastors' charismatic and educational abilities also attract good numbers of educated and professional worshippers into the church, as explained by Trucker-Worg.¹⁰⁹⁵ These qualities of the senior pastor help in populating the church with a community of diverse classes and professions of people, who eventually help each other to maximise their lives. Therefore, I agree with Thumma¹⁰⁹⁶ that the Church growth evolve around these senior pastors and their charisma.

This charisma enhances communal living, an African heritage.¹⁰⁹⁷ Additionally, apart from Christian teachings, I observed that these churches serve as a connection points where both family and social life challenges are resolved biblically either through the cell group or a program , which confirms Kilde's argument that Megachurches help in solving social life challenges.¹⁰⁹⁸ Regardless of various programs put in place by

¹⁰⁹²Thumma and Travis, *Beyond Megachurch Myths*, p. 67.

¹⁰⁹³Hey, *Megachurches*, pp. 22-23. Also see Thumma, *Beyond Megachurch Myths*, pp. 21-23.

¹⁰⁹⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 21-23.

¹⁰⁹⁵Tucker-Worgs, *The Black Megachurch*, p. 33.

¹⁰⁹⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 55-56.

¹⁰⁹⁷Tucker-Worgs, *The Black Megachurch*, pp. 36-39

¹⁰⁹⁸Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*, (New York, NY, Oxford University Press, 2002), pp. 215-216.

these Megachurches, some may still feel isolated or lost because of the size of the church.¹⁰⁹⁹

Similarly, I observed that the provision of these services enables these churches to live communally in a diverse cultural society, without losing out on their holistic and dynamic African worship and lifestyle. Thus, the African Megachurches are characterised by provision of all-inclusive social services that benefit their adherents.¹¹⁰⁰ This is a key African distinctive feature that I saw in these Churches. Therefore, these churches to a large extent still retain some key African worship concepts, which shall be explored in chapter four, to determine the extent of Western contemporary influence on African Pentecostal Megachurches' worship style in the UK, especially London.

7.3.6 African Worship and Theological Practices

The African Church has been a place of social resistance as Africans believe in the word of the Scriptures that states: 'The righteous cry, and the Lord heareth, and delivereth them out of all their troubles' (Psalm 34:17).

From my participation and observation, I discovered that the worship culture and practices of these four African Megachurches show that African worship theology is centred on the freedom to express oneself culturally and totally, without holding back. In view of this, the holistic¹¹⁰¹ worship style of the African slaves was not just a mundane feeling but a supernatural experience that liberated them and transformed

¹⁰⁹⁹ Thumma and Travis, *Beyond Megachurch Myths*, pp. 44 – 52.

¹¹⁰⁰ Hinton, *The Commercial Church*, p. 12.

¹¹⁰¹ Holistic worship here involves hence dynamic worship with clapping, dancing and upbeat music.

their lives. Hence, the African Megachurches believe that holistic worship liberates us from every bondage into God's abundance.¹¹⁰²

My observation reveals some common visible theological beliefs that NWC and the other three Megachurches believe and practice, for example Holy Communion, Holy Spirit baptism, speaking in tongues, the charismatic gifting, divine healing, prosperity, and salvation only through Christ. I observed that these churches are praying churches and possess a strong faith in the word of God, like the early African Initiated Churches,¹¹⁰³ as explained by Afe Adogame.¹¹⁰⁴

This set of theological beliefs form what these churches call a "Statement of Faith", which is uploaded on their websites and included in other core documents, for example the church manual.

Similarly, NWC and the other churches have different and diverse educative and evangelical materials that express their beliefs and cultural values. These materials play a major role when analysing and interpreting these churches from afar without physically worshipping with them. The materials are sometimes referred to as discourse materials. What then is discourse analysis?

¹¹⁰²Robert M. Franklin, *Another day's journey*. (Minneapolis, MN: Fortress Press, 1997), P.31.

¹¹⁰³The African Initiated Churches here refers to the Praying Churches and the Aladura Movement that Adogame described as possessing the prophetic and prayer power which played a dynamic part in the formation of the AICs and is most valued by Nigerians

¹¹⁰⁴Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora*, pp.127-130.

7.4 Discourse Analytic Method and Analysis Data

Discourse analysis in this study focuses on the present worship phenomenon of African Megachurches. It focuses on the following: NWC's current theological practices and belief culture; information generated from the research survey, semi-structured interviews, focus-groups, participation observation; and comparing this information to the church's historical documentation such as CDs, DVDs, advertisements, flyers, posters, internal documents, website and study materials, to determine any visible social relationship or influence on their theological practice as an African-originated Church.¹¹⁰⁵

The aim of using discourse analysis is also to retrieve data from different sources that could provide more information on African Megachurches' contemporary worship practice. This will provide more data than has been communicated through the semi-structured interviews, focus group or survey techniques. Some other churches' archival materials were also reviewed, such as KICC, Jesus House, London and Glory House International, in order to examine and compare them with NWC and determine any similarities or difference.

In doing this, I was able to identify and confirm cultural and belief regularities that defined their worship culture and theological beliefs. In addition, I extensively examined New Wine's archival materials – for example, I listened to fifteen audio CDs and watched eight DVDs of the church's praise and worship sessions and preaching and teaching sessions from 2010 to 2015.

¹¹⁰⁵Jonathan Potter & Margaret Wetherell, *Discourse and Social Psychology: Beyond Attitudes and Behaviour*, (London: Sage, 1987), pp. 9-12.

I carried out a thorough content analysis' of these materials because they explain and determine African Megachurch theology, its practices, belief and culture, and how these have been influenced by the prevailing culture. These archival materials were used to compare information generated from this current research survey with past or existing documentation of worship and preaching, in order to determine if there is any significant or comparative influence of Western culture on African Megachurches' worship style.

Likewise, exploring and analysing the audio-visual materials was a significant way of collecting supporting data, as it allowed me to also see and understand the participants' worship in practice¹¹⁰⁶. Thus, this method is helpful because it captures and explores the African Megachurches' worship and cultural features or characteristics that define their theological expression.

7.4.1 Data Analysis and Presentation

This section involves data collected through documented materials, as shown below. These materials consist of both printed and electronic sources. I will analyse the retrieved data to determine the style of preaching and preached messages, worship pattern and style, theological beliefs and expression, and compare them with other analytical results to determine if there is any disparity between the data received from surveys, semi-structured interviews, focus groups, participant observation and the discourse analysis. I will discuss the various variables under the headings below.

¹¹⁰⁶By worship in practice, I mean observing the participant as they express their act of worship in their real nature

7.4.2 Multi-media/ Audio-visual and Broadcasting Analysis (MABA)

Data from these materials involves mostly preaching, teaching and evangelical programs such as conferences and seminars. Sermons by senior pastors and other associate pastors were analysed and I discovered that the majority of the sermons were biblically and theologically preached, in accordance with church's theological beliefs and culture. For example, NWC's messages express the 'maximising of life' phenomenon, which encourages the attendees to look forward to a better life by changing their thinking to understand that with God they can achieve greatness in life. The preaching style, teaching methods and messages are dynamic, well-prepared and emphatically delivered to motivate, encourage and empower the multi-cultural congregation, which supports Kris Axtman's suggestion that Megachurches' messages are welcoming and empowering.¹¹⁰⁷ Supporting Axtman's argument, I also suggest that these churches' preaching is not just 'welcoming and empowering', but addresses the burning needs of the worshippers, rather than making them feel guilty about their failures or sins. I believe the messages speak more of God's divine grace rather than what is regarded as the 'Prosperity Gospel'. However, the intention and presentation of such messages could be what people react to.

Data collected from these sources revealed the practical expression of African Megachurches. Multi-media materials such as DVDs and TV broadcasts show the dynamic preaching and worship services where the worshippers dance, clap and sing jubilantly. For example, Pastor Tayo's broadcast messages on the Christian TV channel Inspiration Network International (INI) in Europe reflect hope and the maximising of life.

¹¹⁰⁷Kris Axtman, 'The rise of the American megachurch'. *Christian Science Monitor*, (30 December, 2003), p. 1.

Similarly, his audio CDs and radio broadcasts on Premier (Christian) Radio are also replicas of what is preached and taught during the services. These messages also express the theological beliefs of the church such as hope, assurance of Christ giving victory, and divine prosperity. Examples of preached sermons in NWC are 'I'm A Glory Carrier', 'Go In and Possess the Land', 'Rule in the Midst of your Enemies', 'Expand - Limits Gone', 'Laying the Foundation For A Prosperous Year', 'Living a Good life' and 'Not Born to Fail'. These messages emphasise key phrases such as 'Arise and shine', 'You carry the glory of God', 'I'm a glory carrier', 'I will arise', 'You are a possessor of royal authority, power and dominion', 'God wants you to prosper' and 'financial increase'. For example, the phrase 'I'm a glory carrier' explains that God's glory is upon us and as such we are 'glory carrier'. This phrase gives the congregation a quicker and clearer understanding of the message that they are possessors of God's glory - hence, they can enjoy the blessings promised by God. Pastor Tayo defines God's glory as 'the tangible manifestation of the presence of God'.¹¹⁰⁸ Thus, this definition could mean experiencing a physical manifestation of the fullness of God's splendour in the lives of the attendees, which fits into NWC's culture and belief of maximising life through Christ Jesus. In addition, the phrase emphasises a lifestyle revealing palpable manifestation of God's blessings such as good health and success in business, career and marital life.

Likewise, 'I will arise' is a phrase of hope, motivation and encouragement. The phrase encourages worshippers facing diverse challenges that God will give victory. However, the emphasis in this phrase is on empowering attendees to think and act positively, as this will raise their possibilities of maximising life. The phrase is a motivational incline as it encourages and empowers attendees to believe that no

¹¹⁰⁸<http://olusegunadeyi.blogspot.co.uk/2012/03/im-glory-carrier-by-pastor-tayo-adeyemi.html>

matter what the situation, they will arise again – a message of hope. I believe these phrases simplify the messages to give a better understanding, and Thumma also confirms that phrases make messages easily understood.¹¹⁰⁹ Thus, these phrases again explain NWC's belief that God intends His people to prosper and have the ability to make the most of life. For instance, 'Arise and Shine' is NWC's distinctive greeting and expresses fulfilment in life.

Materials such as CDs and DVDs display the church's mission statement and logo, which reveal their theology. Apart from MABA's¹¹¹⁰ significant evangelical role, the sales of the DVDs and CDs are also a financial mechanism to strategically generate revenue.¹¹¹¹ This reflects an influence of Western culture on African Megachurches' evangelical practices, as they make use of technology to advance an evangelical approach; for example, using hi-tech recording equipment for mass production of DVDs and CDs.

The analysis of the worship, preaching and teaching discourse materials of these African Churches showed that they are both Pentecostal and charismatic in nature and approach. For example, while the messages are practical teachings on the Holy Spirit and its phenomenon, God's power to save and prosper, they also reveal the charismatic workings of the Holy Spirit through its gifts to express God's power to heal and deliver during worship and prayer sessions. This implies that the African worship concept is an embodiment of both Pentecostal and Charismatic distinctive

¹¹⁰⁹Thumma and Travis, *Beyond Megachurch Myths*, p. 65

¹¹¹⁰MABA stands for 'Multi-media/ Audio-visual and Broadcasting Analysis'

¹¹¹¹'Mega churches mean big business', CNN *Connect the World*, (January 22, 2010)
<http://edition.cnn.com/2010/WORLD/americas/01/21/religion.mega.church.christian/>

features. However, the extent of its manifestation and operation might depend on the senior pastor's distinctive features.

Adeyemi's vision of excellence and perfection¹¹¹² is reflected clearly in his preaching. The distinctive Pentecostal and Charismatic messages use preaching and teaching to empower worshippers to discover, develop and deploy,¹¹¹³ which summarizes the mission, central cultural behaviour and organisational principle of NWC.¹¹¹⁴

7.4.3 Evangelical Documents and Books Analysis (EDBA)

Information collected through the content analysis of EDBA, such as documented sermons, senior pastors' books, annual reports, chronicles, bulletins, magazines, constitutions, brochures, flyers and stickers reveals African Megachurches' theological beliefs and practices. There is no much difference between the contents of these materials and the practices that occur within these churches, in that the material's contents replicates what is believed and practised within these churches. I regard these materials as logotype of these churches, as they clarify their identity.

The discourse analysis of these materials reflects the position of the senior pastor, who represents the corporate image of the church. EDBA indicates a significant influence of Western contemporary culture, as language tends to play a significant role in the interpretation of text to create the desired meaning.

The emphasis on success and the maximising of life is clearly expressed in these discourse materials. For example sticks, flyers, blogs and websites bear

¹¹¹²<http://www.newwine.co.uk/church/the-church-i-see>

¹¹¹³<http://www.newwine.co.uk/church/mission>

¹¹¹⁴<http://www.newwine.co.uk/church/our-statement-of-faith>

watchwords such as '2015, my year to excel', '2014, my year of expansion' or 'Turn Your Power into Influence'. These watchwords are significant because they serve as prophetic confessions of great expectancy of liberation. The attendees believe in these watchwords as words from God to help them prosper, because He can abundantly lavish His goodness upon His people.

Additionally, the chronicles, magazines and teaching manuals reflect the vision, mission and dynamic teaching ability of the senior pastor. EDBA is basically used for teaching, enlightenment and evangelism. For example NWC, which is anchored on the theology of teaching to equip worshippers to maximise life, uses the Marriage Enrichment Ministry's¹¹¹⁵ manuals to sustain strong and healthy marriages.¹¹¹⁶ Three-third of EDBA interprets fundamental beliefs such as baptismal belief, workers' qualifications and code of conduct, mission policy and statement of faith.¹¹¹⁷

Furthermore, I classified documented programs such as Maximise Life, Career Builder and Autumn Glory as discourse material because of their reflection of the theological beliefs of NWC. For example, the Maximise Life Convention stresses that God is opening new possibilities as He wants His people to achieve more.¹¹¹⁸ In view of this, I conclude here that NWC's principal message encourages attendees to aim higher through the power of God to experience and enjoy the best God that has provided.

This range of programs was advertised on flyers, websites and Facebook, with excellent educative, instructive and memorable phrases showing the wonders God can

¹¹¹⁵<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry>.

¹¹¹⁶<http://www.newwine.co.uk/ministries/marriage-enrichment-ministry>.

¹¹¹⁷<http://newwine.co.uk/church/our-statement-of-faith>

¹¹¹⁸<http://www.newwine.co.uk/medias/media-store/maximise-life-2014-expand-limits-gone>

do, which also confirms Cartledge and Davies's¹¹¹⁹ argument that African Megachurches make good use of technology to advertise their diverse programs. Thus, a significant number of these programs' adverts are language-oriented – an influence of Western culture on promoting growth in African Pentecostal Megachurches.

7.4.4 Website, Internet and Social-Network Analysis (WISNA)

WISNA includes data retrieved from analysing the churches' interactive websites, Facebook, Skype, Twitter and text messages. Websites and other social networks are professional showrooms of these African Megachurches' theology, culture and belief practice. For example, NWC's website is adorned with inspirational and expressional slogans to portray who they are and what they stand for. Through the internet, NWC renders evangelistic services such dealing with different kinds of Christian-related needs in their members and non-members. This investigation also confirms Tucker-Worgs' suggestion that most Black churches do have interactive websites.¹¹²⁰ This is also a way of attracting new members who may be fascinated with the website and decide to visit the church. This confirms Cartledge and Davies¹¹²¹ and Gwilym Beckerlegge's¹¹²² suggestions that most Megachurches use the internet for evangelism.

¹¹¹⁹Cartledge and Davies, 'A Megachurch In A Megacity: A Study Of Cyberspace Representation', pp. 13-14.

¹¹²⁰Tucker-Worgs, *The Black Megachurch*, pp. 22-23.

¹¹²¹Cartledge and Davies, 'A Megachurch In A Megacity: A Study Of Cyberspace Representation', p. 4.

¹¹²²Gwilym Beckerlegge, 'Computer-mediated religion: religion on the Internet at the turn of the twenty-first century', in G. Beckerlegge (ed.), *From Sacred Text to Internet* (Aldershot: Ashgate, 2001), pp. 219-264.

In addition, the colour of NWC's website is red and white, representing the wine and purity respectively.¹¹²³ Similarly, the website contains images of the former and present senior pastor. This illustrates the dynamic power and authority these personalities hold as the driving force behind the church's growth; Thumma in view of this explains that Megachurches basic theological belief and dynamic leadership authority originate from the senior pastor.¹¹²⁴ Other pictorial representations on the website are not likely Church members.¹¹²⁵ This also applies to the other African Megachurches visited.¹¹²⁶

WISNA indicates that two-thirds of evangelical interactions between the church and people within the community and across the globe are made via live streaming and other features such as internet radio, store and chatroom on the church's website. My research reveals that the websites of these African Megachurches are not only designed to provide information and educate the populace about the church's theological beliefs and evangelism, but also serve as a shopping mall, mini hub and a business centre.¹¹²⁷ I call the WISNA phenomenon an i-world – where everyone now lives on the internet planet.

The internet and website phenomenon has brought the church not only into homes but right into our hands. For instance, mobile phones via apps have made interacting with church services and programs easier when on the move. Donations can be made within the comfort of our homes and offices or leisure time without going

¹¹²³<http://newwine.co.uk/>

¹¹²⁴Thumma and Travis, *Beyond Megachurch Myths*, pp. 99-100.

¹¹²⁵<http://newwine.co.uk/>

¹¹²⁶<http://jesushouse.org.uk/>, <http://gloryhouse.org.uk/>, <http://www.kicc.org.uk/>

¹¹²⁷Tucker-Worgs, *The Black Megachurch*, pp. 22-23.

to church, as we can interact with it through WISNA services, either on lap-tops, PCs or mobile phones.¹¹²⁸

NWC and the other churches' WISNA phenomenon indicates that significant numbers of church members and some non-members interact with church activities, while two-thirds of the members and some non-members donate and give offerings online.

Similarly, WISNA also provides a significant number of downloadable products, ranging from free resources such as e-magazines, prayer points and daily devotional readings on financial report to buying of products such as books, MP3 music, DVDs and CDs. This supports Hay's explanation that social and technological changes influence Megachurches' approach.¹¹²⁹ I support Hay's proposition because, during my participation observation and focus groups interviews, I discovered that these churches are not just adapting to social and technological changes but have become digital themselves. For example, the rate of MP3 music download is gradually surpassing the buying of traditional CDs.

Importantly, the WISNA phenomenon reveals that the technological advancement, educational enlightenment and administrative professionalism of these churches is an indication of the influence of Western culture on these African Megachurches, which confirms Stephen Ellington's suggestion that Megachurch growth has contributed to a shift in the traditional way of worshipping. I agree that the African worship and leadership style has undergone a tremendous change due to the

¹¹²⁸Sherry Jackson, 'Megachurches = Mega Business', *Upstate Business Journal*, December 12, 2013. <http://upstatebusinessjournal.com/news/megachurches-mega-business/>

¹¹²⁹Hey, *Megachurches*, p. 22.

influence of Western culture¹¹³⁰ – western education. For example, Africans are natural worshippers, with or without instruments, but the influence of technology and the Western education seems to affect the African natural worship phenomenon with the result that some people now begin to feel ‘spiritless’ when there is no sophisticated musical equipment or gadgets.

Therefore, expanding on Ellington’s argument, while African churches’ worship style has been reshaped by Western culture through factors such as education, technology and professionalism in leadership, it has also made African worship universally acceptable. Thus, it¹¹³¹ has also comparatively influenced the Eurocentric music style and Western way of worshipping, as Afrocentric rhumba and dynamism in worship, and communal social engagement, are now features of Western Megachurches, confirming Mbiti’s definition of worship,¹¹³² for example, Hillsong style of music.

¹¹³⁰ Western culture here means schooling: education; training to be skilful in the act of ministry. Some also get western administrative training, where they become better managers of God’s vineyard.

¹¹³¹ The African worship style or concept

¹¹³² Mbiti defines worship as ‘to consider worship from an African perspective is to consider the human body in all of its abilities\disabilities — senses and movements — in actions not limited to the mind’s capacity to reason’. See John S.Mbiti, *African Religions and Philosophy*, 2nd edition. (London: Heinemann Press, 1990), pp. 58-78.

7.5 Semi-structured Interview Data Analysis

I conducted semi-structured interviews with two African Pentecostal Megachurch leaders in London. My aim was to gather information about their views on Pentecostalism: on traditional and African Pentecostalism, on the influence of postmodernism on the African worship concept and leadership, and on other related questions to determine if there is any influence of Western culture on African worship. Furthermore, the data generated is converted into a descriptive narrative and will be compared and contrasted with other information retrieved during this research. The interviews were held separately in their various churches and were conducted over a series of meetings. The senior pastors are Pastor Michael Olawore of NWC and Pastor Albert Odulele of Glory House International, London. However, NWC is my main church of study and as such, the other senior pastor's information will be used to determine any variation in answers to the questions.

7.5.1 Semi-structured Interview Data Analysis

1. What do you see as being the distinctive features of Pentecostalism?

The two pastors emphasised that believing in the Trinity is a distinctive Pentecostal feature, and Pastor Michael further explains that Pentecostals have 'A strong belief in the Trinitarian nature of God manifested as Father, Son and Holy Spirit'. There is also of course something called 'Oneness Pentecostalism', which denies the Trinity, claiming that God is not three persons but one person. I share Pastor Michael's view that belief in the Trinity is significant to the Pentecostals because it forms the basis of

and explains the workings of the Holy Spirit, as God is a three dimensional person'¹¹³³

- God the Father¹¹³⁴, God the Son¹¹³⁵, and God the Holy Spirit.¹¹³⁶

Furthermore, according to Pastor Michael, the Pentecostal has 'A strong belief in the Trinitarian nature of God manifested as Father, Son and Holy Spirit', which I do not disagree with as it would be of no use to believe in the Holy Spirit without accepting the Trinitarian nature of God; Steven M. Studebaker similarly expresses that the Trinitarian nature of God is a distinctive feature of the Pentecostals because of their wide acceptance of the Holy Spirit and its works.¹¹³⁷

Both pastors agree that the doctrine of Spirit baptism, and the evidence of the speaking of tongues, are principal features of Pentecostalism, and Pastor Michael emphasizes that the 'Belief in the baptism of The Holy Spirit evidenced by speaking in tongues' is a distinctive feature of Pentecostalism. Pentecostalism's beliefs and practices emphasize the work of the Holy Spirit after conversion, such as 'Baptism in the Spirit', which is associated with speaking in tongues. Pastor Michael's proposition and my attestation of the evidence of the Holy Spirit and the speaking of tongues as distinctive features of Pentecostalism is also confirmed by scholars like Bradley Noel Truman, who explains that, for Pentecostals, new life after personal conversion includes glossolalia, pneumatic gifts, charismata, and diverse miracles,¹¹³⁸ and Allan Anderson similarly explains that one distinctive Pentecostal feature is the phenomenon of the baptism in the Holy Spirit.¹¹³⁹ Pastor Michael stresses that the new life

¹¹³³Matt Slick, 'What is the Trinity'? *Christian Doctrine and Theology* - <https://carm.org/what-trinity> (Assessed on May 22nd, 2015)

¹¹³⁴John 6:27,

¹¹³⁵John 1:1

¹¹³⁶Acts 4:10, Rom. 8:11

¹¹³⁷Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology*, (Grand Rapids, Michigan: Wm. B Eerdmans, 2012), pp.26-27.

¹¹³⁸Bradley, *Pentecostal and Postmodern Hermeneutics*, p. 96.

¹¹³⁹ Allan Anderson, *Bazalwane: African Pentecostals in South Africa*. (Pretoria: Unisa Press, 1992), p. 2.

experience of Spirit baptism and the work of the Holy Spirit 'enables a Christian to live out his / her faith effectively and impact the society positively'. In this statement, I Pastor Michael was emphasizing that the Holy Spirit empowers us with a new life for effective ministry of the faith, thereby creating an impact in society through evangelical and social engagement services. For example, Gayraud Wilmore stresses that the new lives of Black worshippers through prayer attracted members of the White Church and led to the establishment of diverse welfare and social services.¹¹⁴⁰

With regard to the thoughts of these scholars and Pastor Michael, I witnessed these glossolalia and the pneumatic gifts phenomenon in NWC and the other churches during services, when some of the worshippers began to speak in tongues, giving words of knowledge or prophecies. Thus, this phenomenon confirms that the work of the Holy Spirit produces new life which enhances change. For example, analysis of discourse materials and participation observation reveals that new converts experience transformed lifestyles¹¹⁴¹, while society receives social and evangelical support.¹¹⁴² Thus, I argue here that true Pentecostal spirituality could connect believers in a continuing relationship to experience God's presence and His abundance, which also supports and confirms Steven Jack Land's argument that Pentecostal spirituality enables an incessant passion to experience God.¹¹⁴³

2. What do you see as being the distinctive features of African Pentecostalism?

The result analysis emphasizes that although Pentecostal Churches worldwide have much in common, Pastor Michael explains that African Pentecostalism has

¹¹⁴⁰Gayraud S. Wilmore., *Black Religion and Black Radicalism*, (New York: Orbis Books, 1998), p. 182.

¹¹⁴¹<http://www.newwine.co.uk/church/leaders/new-wine-academy>

¹¹⁴²<http://www.newwine.co.uk/church/community-action>.

¹¹⁴³Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), pp.172-178.

‘perhaps a stronger emphasis on faith. In many ways, it generates a vibrancy that is perhaps lacking in traditional Pentecostalism’, which was similarly expressed by Pastor A.

The phrase ‘stronger emphasis on faith’ explains that Africans strongly believe in the Bible and hold unto God; Peter Falk suggests that God is central to their belief,¹¹⁴⁴ and as such they live their lives and worship with that expectation. For example, the AICs that metamorphosed into African Pentecostalism¹¹⁴⁵ were known for their strong faith in God.¹¹⁴⁶ Thus, I accept these pastors and Falk’s arguments based on the fact that my research interaction and observation has confirmed these thoughts. Similarly, the phrase ‘vibrancy’, I suggest, means that African Pentecostalism is dynamic, having exuberance and enthusiasm in form and character.

The phenomenon of vibrancy in the African Pentecostalism context surrounds the African worship concept. For example, the pastors agree that Africans have a strong spirituality, which is expressed in vibrant prayers, preaching, dynamic operation of the gifts, and holistic worship. These pastors’ views are in line with Pedrito Maynard-Reid’s argument that the vibrancy phenomenon of African Pentecostalism operates through the work of the Holy Spirit.¹¹⁴⁷

In regards to African spirituality, Pastor A states during the interview that the African are spiritual and prayer people, that ‘everything about the African is spiritual in approach’. Being an African Pentecostal worshipper, and participating in and observing these African Churches as research, I witnessed and participated in vibrant

¹¹⁴⁴Peter Falk, *The growth of the church in Africa*, (Grand Rapids, Michigan; Zondervan Pub. House, 1979), pp. 458-459.

¹¹⁴⁵ Kalu, “The Third Response: Pentecostalism and the Reconstruction of Christian Experience in Africa, 1970-1995”. *Journal of African Christian Thought*, vol.1, no.2, 1998, (pp. 3-16.), p. 10.

¹¹⁴⁶ Harold W. Turner, *African Independent Church II. The Life and Faith of the Church of the Lord (Aladura)*. (Oxford: The Clarendon Press, 1967), pp.29-30.

¹¹⁴⁷Pedrito U. Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*, (Downer Grove, IL., IVP Academic, 2000), pp. 61-62.

worship activities that clearly expressed the dynamic African style of worship that is enthusiastically spiritual, a feature of African spirituality.

I also gathered from the interview that strong communion and social support is another distinctive feature of African Pentecostalism, which is often used as a tool for evangelising and helping the less privileged. It was emphasized that African Pentecostalism relies more on God's provision than state support; Pastor Michael stated: 'The African experience where there is less reliance on state welfare support encourages a stronger dependence on God as source and sustainer'.¹¹⁴⁸ I agree, and believe that this welfarism phenomenon is associated with the inherent African culture and practice of communal living, which, Chidi Isizoh also confirms.¹¹⁴⁹ And, to this effect, Phil Zuckerman similarly explains that African Churches focus on family and social welfare support services as a form of worship,¹¹⁵⁰ which supports Pastor Michael's argument that communion welfarism is a distinctive feature of African Megachurches.

Strong moral values were regarded as another distinctive feature of African Pentecostalism, and both pastors share similar views on this. For example, Pastor A explains that African Megachurches 'are a place where value and culture are upheld' and this serves as focal influence tool to resist some Western cultural institutions such as marriage. However, it is important to stress here that some African-inherited features such as beliefs and moral values,¹¹⁵¹ do have strong influence on how Africans deal with Western values, as discussed in the focus group. Therefore, this confirms that strong African moral values influence how African churches worship in

¹¹⁴⁸Pastor Michael from NWC. May 19th 2015 interview session.

¹¹⁴⁹Isizoh, (ed.) *The Attitude of The Catholic Church Towards African Traditional Religion and Culture*, p. 147

¹¹⁵⁰ Phil Zuckerman, *Du Bois on Religion*. (Walnut Creek, CA: AltaMira, 2000), p.21. And also see Drewery, *Black Megachurches and Social Services*, p. 27

¹¹⁵¹ Peter K. Sarpong, 'African Traditional Religion and Peace,' *Studia missionalia*, 38 (1989), pp. 350-351.

the UK. In light of this, Pastor Michael also explains that because the African churches use a more literal interpretation of scriptural truths on issues affecting society, such as the institution of marriage, sexual orientation, and responsibilities to the vulnerable, it has spiritually created a sense of moral values that the congregation can identify with when faced with such challenges. Thus, Pastor Michael expresses that African Pentecostalism does not 'accommodate moral relativism easily' and thus explains that there is a greater emphasis on the call to holiness and biblically-centred living, and that this helps in resisting some Western influences.

3. What do you see as being the distinctive features of your own church?

Apart from the size, modern complexes and high usage of technology that are general features of Megachurches, both pastors express and emphasise similar distinctive features of their churches such as tenacious prayer, dynamic faith, preaching, teaching and worship, communal and social support, strong visionary leadership and a professional organisational structure. I agree with all these features and stress here that the communal and social support systems of these churches is an intrinsic African distinctive feature that is reflected in their worship style; Tucker-Worgs likewise confirms that black churches engage in social services to meet the needs of people.¹¹⁵² Likewise, while results from the focus groups, participation observation and discourse analysis also confirm these features, scholars like Drewery¹¹⁵³ and Cartledge and Davies¹¹⁵⁴ also confirm these churches' features as Megachurch distinctive features.

¹¹⁵² Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, p. 38.

¹¹⁵³ Malcolm P. Drewery, *Black Megachurches and Social Services*, (Ann Arbor, MI, ProQuest: 2008), p. 1.

¹¹⁵⁴ Cartledge and Davies; An Article on: A 'Megachurch in a Megacity': A Study of Cyberspace Representation, (6th August, 2013, pp. 1-18), pp. 3-4.

In addition, Pastor Michael further explains that because of NWC's adherence to its tenets of (what it sees as being) Pentecostalism, the church has a clear focus on helping individuals to discover, develop and deploy their unique gifts in purpose-driven service to God and positive benefit to humanity. This of course, I believe is the outworking of the Maximise Life Theory of NWC.

Pastor Michael also adds that their 'singular commitment to excellence' – pursuing continuous and innovative improvement in the way they undertake every aspect of the ministry functions, including the publications, weekly services, major events, is another distinctive feature of NWC. Scholars like Thumma¹¹⁵⁵ and Tucker-Worgs¹¹⁵⁶ also confirm that Megachurches provide excellent programs for the development of their members and the community at large.

4. Thinking about the differences between traditional Pentecostalism and African Pentecostalism – how would you explain these?

As mentioned in the answers to Question 2 above, Pastor Michael further explains that much of the difference comes from African Pentecostalism taking the tenets of the scriptures more literally than traditional Pentecostals. Western Pentecostalism seems to be more influenced by postmodern culture, which often results in some tension with African Pentecostalism. Supporting Pastor Michael here, I suggest that African culture still has some influence on how Africans worship in the UK – and this helps enormously in withstanding some of the waves of postmodernism – the tenets of postmodernism which could go against Biblical absolutes.¹¹⁵⁷ This also confirms the focus groups'

¹¹⁵⁵Thumma and Travis, *Beyond Megachurch Myths*, pp. 30-42.

¹¹⁵⁶Tucker-Worgs, *The Black Megachurch: Theology, Gender, and the Politics of Public Engagement*, pp. 25-39.

¹¹⁵⁷James Smith, *Who is Afraid of Postmodernism?* pp. 18 – 26. For example of biblical absolutes are same sex marriage (Romans 1)

analysis that African culture and belief have significantly influenced the African worship style.

Do you see these differences as being due to ethnic culture, postmodern culture or something else? And, why do you think this? Do you have any evidence?

In view of the above question, Pastor Michael gave an illustration to express his feeling that although for example the Anglican Church is not strictly Pentecostal, the schism between the African segment of the Anglican Church and their Western counterparts over the ordination of homosexuals as clergy illustrates the difference and the tension. He further says that 'The African segment, which reflects the views of African Pentecostalism, would not countenance such ordination as it considers this anathema and contrary to the clear dictates of the Bible'. Thus, this is a reflection of how Africans strongly believe in the Bible: their cultural beliefs have been to an extent a tool to maintain biblical standards, and they do not conform to some Western tenets such as the ongoing sexual orientation issues. In view of this, Harold Turner confirms that the African worshippers possess a strong faith in the Holy Bible and as a guide to moral living to obtain salvation.¹¹⁵⁸ Thus, the 'fundamentalism' of Africa is not only evident in Pentecostalism but more widely. Africans are happy to be more literal because of the strong belief they have in God. For example, 'If Jesus says I am free'¹¹⁵⁹ then I am free; the Bible says 'I am more than conquerors'¹¹⁶⁰, then I am, as I believe in God's word.

5. What is the role of praise and worship in your services?

How important is it to you? Do you opt for a distinctive style of worship? Do you have a standard format, almost a liturgy, for your services?

¹¹⁵⁸ Harold W. Turner, *African Independent Church II. The Life and Faith of the Church of the Lord (Aladura)*. (Oxford: The Clarendon Press, 1967), pp.29-30.

¹¹⁵⁹ John 8:36 - If the Son therefore shall make you free, ye shall be free indeed

¹¹⁶⁰ Romans 8:37 - Nay, in all these things we are more than conquerors through him that loved us.

Both pastors emphasise that 'Praise and Worship' are very important to their churches, and they embrace them as a proven means of accessing the realm of spiritual reality where they enjoy close and unique fellowship with God. Pastor A, referring to Psalm 100 says, 'praise and worship is an important instrument in African worship, as it is our means of thanking God, while we expect His blessing'. The thoughts of these pastors explain that Africans are dynamic worshippers, and carry their worship spirit any and everywhere without necessarily having a format. For example, Azusa Street exploded with what I regard as an 'unbeatable revival'¹¹⁶¹ because of the intense African spiritual praise and worship (though informal) that erupted from amongst the Black-African worshippers. Scholars like William Faupel,¹¹⁶² Gayraud Wilmore,¹¹⁶³ Robert Anderson and Cecil Robeck¹¹⁶⁴ also confirm the intensity and significance of the 'Azusa African worship' style that led to the explosion of Pentecostalism and Azusa Street's influence on global worship.

Pastor Michael explains that NWC has a standard format for their weekly Church services, but not a formal/prescriptive liturgy. However, he stresses that the format also includes a measure of flexibility to allow for unique expressions of the presence of God in their various services or meetings. The explanations of these pastors confirm the results of my participation observation analysis, where I observed closely and carefully and discovered that African worship has a format but no prescribed liturgical

¹¹⁶¹By Unbeatable Revival, I mean that though there were other revivals before the Azusa Street Revival, Azusa Street became unbeatable because of the significant role it played in bringing a change in worship, thus elaborating the term Pentecostalism. The revival turned Azusa Street into a pilgrimage centre, thus becoming very pronounced as movement of God by an uncommon people –Black African Slaves.

¹¹⁶²Faupel, *The Everlasting Gospel*, pp. 200-202

¹¹⁶³Gayraud S. Wilmore, *Black Religion and Black Radicalism*, (New York: Orbis Books, 1998), p. 182.

¹¹⁶⁴Robeck, *The Azusa Street: Mission and Revival*, pp. 53-58.

pattern, as they rely and believe in the movement of the Holy Spirit, hence no two services are the same.

6. What leadership structure do you adopt with your large and multi-cultural congregation and how do you manage and sustain the growth of the church?

Both pastors agree with operating a unique leadership style that fits their organisation. Thus, they have a similar structure but different working principles. Pastor Michael explains that NWC uses the 'Ministerial Cabinet Leadership Structure' where major functions are allocated to one of three cabinet ministers. This is shown in the history of NWC in the leadership section.

He further explains that each cabinet minister oversees a range of portfolios, which in turn comprise a number of teams. The teams are responsible for undertaking the broad range of tasks that contribute to the wellbeing of NWC members, making a positive impact in their local community and in the national and international arena. This also supports Tucker-Worgs's suggestions that black Megachurches are structured professionally to take care of the large number of members, and to carry out social engagement programs within their community.¹¹⁶⁵

This, I believe, is also a comparative influence of the African worship style on Western culture. By this I mean African churches have been involved in social engagement activities within the community where they serve as community centres, confirming Dwight Hopkins's argument that from the earliest times they have been a community centre, especially for those in the African Diaspora.¹¹⁶⁶ Although welfarism,

¹¹⁶⁵Tucker-Worgs, *The Black Megachurch*: pp. 25-39.

¹¹⁶⁶Dwight N. Hopkins *Introducing Black Theology of Liberation* (Maryknoll, New York: Orbis books, 1999), pp. 43-44.

an act of social welfare, is in Africans' nature, its magnitude in African Megachurches I believe stems from the visionary and charismatic leadership of these Churches.

In view of this, Barnes explains that Black Christianity does more than offering sacred worship, as it provides social care support for members and the community.¹¹⁶⁷ Likewise, Adogame confirms that African migrant Pentecostal Churches are influencing their communities.¹¹⁶⁸ Accepting Barnes and Adogame's view, I also emphasize here that African Megachurches have some political connections that link to issues in the wider society – for example, the metamorphosis of African Diaspora Churches in the UK has played a significant role in building lives and nations. In addition, increased migration from Africa seems to have had some progressive developmental effects on socio-economic and political developments in Africa. In Nigeria, for example, some diaspora Christian organizations have developed links with the homeland and have set up local enterprises such as industries, universities, thus helping the social infrastructure and the sustenance of democratic principles.¹¹⁶⁹

7. Is your church connected to any other denomination? In what ways? Do you think such connections are important?

Both pastors confirm being part of non-denominational churches. For example Pastor Michael says 'The New Wine Church is not part of any denomination although we enjoy warm relationships with some denominational bodies'. This statement implies that NWC, though a non-denominational Church, is committed to the unity of the Body of Christ by interacting with other Churches. This confirms Tucker-Worgs¹¹⁷⁰ and

¹¹⁶⁷Hinton, *The Commercial Church*, pp. 39-41.

¹¹⁶⁸Adogame, *The African Christian Diaspora*, p.76.

¹¹⁶⁹ United Nations Development Programme. *Engaging African Diaspora in Europe as Strategic Agents for Development in Africa*. (Brussels: African Diaspora Policy Centre, 2008), p.8.

¹¹⁷⁰Tucker-Worgs, *The Black Megachurch*, pp. 31-33.

Thumma's¹¹⁷¹ views that most Black Megachurches and Megachurches in general are non-denominational.

Though the writers based their results on American Megachurches, in the UK, especially in London, the majority of African Megachurches have no denominational affiliation, and Tucker-Worgs similarly emphasizes that 'Black Megachurches are much more likely to be nondenominational'.¹¹⁷²

Thus, I agree with all the scholars that majority of Megachurches, especially African Megachurches are non-denominational. In view of this, I believe that this is as a result of the movement away from missionary Christianity and the introduction of Pentecostalism, that resulted in the most gifted and charismatic individuals forming different fellowship groups, with little or no affiliation, which later metamorphosed into churches where the founders became the leaders, confirm Hinton's argument that that since the beginning Black Churches have gradually moved from fellowship to Megachurch.¹¹⁷³ Anderson also confirms the explosive growth of these churches.¹¹⁷⁴

8. **In what ways have the attitudes and practices of your congregation been shaped by their African heritage? Their status as migrants into Europe? European secular attitudes and postmodern thinking?** I'm thinking of these areas: Worship and witness; participation of members in worship services and decision-making; the relationship between the body and the mind (e.g., manifested in healing through prayer and liturgical dance); being relevant to the community; social action and community engagement. Any other areas?

¹¹⁷¹Thumma and Travis, *Beyond Megachurch Myths*, pp. 26-27.

¹¹⁷²Tucker-Worgs, *The Black Megachurch*, p. 31.

¹¹⁷³Hinton, *The Commercial Church*, pp. 41-44.

¹¹⁷⁴Anderson, *African Reformation*, p. 10.

As explained in the focus group interview, the African heritage does influence African Megachurches' worship in the UK, and the pastors agree with this. For example, Pastor Michael expresses that attitudes and practices are shaped to some extent by the African heritage. He further explains that the expressive form of African worship is being introduced into the African Megachurch worship style in the UK.

Pastor Michael further explains that recognition of the existence of a spiritual realm, and its impact on the physical experience of humans, is also an African spiritual heritage that makes worship sacred. Pastor Michael's view to an extent confirms Sandra Barnes's explanation that the ability to use the spiritual to guide, educate and empower members is a historic part of the Black Church.¹¹⁷⁵

Pastor Michael emphasizes that Western secular attitudes on matters such as cohabitation, sexuality, marriage and scriptural truth are considered to be responsible for moral decline and attendant social ills. These include the increased rates of youth crime, rampant teenage pregnancies, drug addiction, suicide and much other anti-social behaviour witnessed in our society.

He further stresses that the robust African acceptance of the reality of life after death has also influenced the African worship style in the UK, 'resulting in a desire to actively communicate the message of Christ to non-believers so that they can enjoy a positive (heavenly) experience beyond death'. This reflects the strong African spiritual belief in the reality of the Scripture, which I believe has tremendously influenced the evangelical approach and pattern of these churches in winning souls. With regard to

¹¹⁷⁵Sandra L. Barnes, *Black Megachurch Culture*, p. 2.

this, Hinton explains that Black Churches differ in doctrine, mission and in styles of operation.¹¹⁷⁶

Similarly Pastor A stresses that 'the African Megachurch is all inclusive', which is true as Africans are dynamic and communal in approach. He further highlights that the provision of diverse services has enabled African churches to live communally amongst diverse cultural groups in London without losing its dynamic African worship style and strong spiritual belief, which supports Hilton's view that the African Megachurch provides all-inclusive spiritual and social services.¹¹⁷⁷

Pastor A explains that African songs and dances are spiritual tools used in providing healing and deliverance. He further stresses that worship and liturgical features such as singing, clapping, dancing, preaching and prayer are characteristic of the Africanisation of Christianity, in that they reveal the dynamism and strong belief of the Africans in the efficacy of God's movement through these features to bring about healing, deliverance and empowerment. This is not through formalized written liturgies but through an unstructured, captivating and inspiring form of worship that gets people passionately involved.¹¹⁷⁸

1. How does postmodern thinking affect your theological constructs today?

Pastor Michael explains that postmodernism is a philosophical construct that does not affect NWC church theology, although there is an understanding that human ideas are constantly changing, often in directions that are detrimental to the moral, spiritual and even physical wellbeing of society. Pastor A also shares this view with Pastor Michael but stresses that theology has not changed but that modes of practice or expression

¹¹⁷⁶Hinton, *The Commercial Church*, p. 11.

¹¹⁷⁷ Hinton, *The Commercial Church*, p. 12.

¹¹⁷⁸Emmanuel AyankanmiAyandele, 'The Aladura Among the Yoruba: A Challenge to the "Orthodox" Churches', in Kalu, (ed.) *Christianity in West Africa: The Nigerian Story*, pp. 387-389.

have changed with the prevailing culture; he gave examples of the increased use of technologies and media that are culture-oriented that has influenced the practices of evangelism.¹¹⁷⁹

Thus, I believe that there is an influence of postmodernism on African worship concept as worship style, leadership and building design are structured around the culture.

Furthermore, results from my research interviews confirm that contemporary African Pentecostal Megachurches emerged to replace the older missionary Churches with contemporary approaches to evangelise the Gospel within a contemporary culture, and David Harvey similarly emphasizes that modern churches see themselves as replacements of the older form of church.¹¹⁸⁰ If this is so, then I suggest that to an extent postmodernity seems to have influenced the African worship style.

Do you see the changing face of contemporary culture as a threat to Christianity?

The pastors agree that contemporary culture does not seem to be a threat to Christianity. Pastor Michael explains that ‘there is nothing in contemporary culture that is particularly new or that Christianity has not encountered since ancient Roman times’. I accept Pastor Michael’s argument because culture has always existed and has been in opposition to Christianity. Thus, I suggest that rather than being a threat, it could be a powerful influence to Christianise postmodern values, if Biblical values and practices are not strongly uphold.

¹¹⁷⁹ Culture-oriented; technologies and media have made evangelism to spread easier and faster – even in our homes with the aid of TV, radio and text messages. This confirms results from the focus groups that western culture has influenced evangelical practices.

¹¹⁸⁰ David Harvey, *The Condition of Postmodernity; An Enquiry into the Origins of Cultural Changes*, (Oxford: Blackwell, 1990), p. 62.

Contemporary culture is never new as it existed during Paul's days, where he dealt with contemporary issues confronting the churches in Ephesus. For example, the practice of Gnosticism began to influence the people's beliefs, resulting in the Christianisation of pagan doctrine¹¹⁸¹ and the pronouncement of illicit sexual activities¹¹⁸² that were moving fast into the Church.¹¹⁸³

However, Pastor Michael stresses that true Biblical Christianity has always been able to withstand the pressures of whatever culture it faces and ultimately influences it for the betterment of humanity. In addition, he explains that today's Church will likewise overcome cultural challenges, albeit using contemporary tools and methods to achieve its spiritual assignment to this generation. I agree with Pastor Michael here that, with sound Biblical teachings and practices, the Church will overcome.

¹¹⁸¹Jay Twomey, *The Pastoral Epistles through the Centuries*, (West Sussex, UK; Wiley-Blackwell, 2009), p. 13.

¹¹⁸²Logan, Logan, A. J. M., A. J. M. Wedderburn, (eds.) *New Testament and Gnosis*, (New York: T&T Clark International, 2004), p. 177.

¹¹⁸³Ali Khan 'The Hermeneutics of Sexual Order', *Santa Clara Law Review*, Vol. 31, No. 1, 1990, pp. 58-59. Also see Patrick Stitt, 'A Historical Reconstruction Of The Situation In Ephesus In Relation To Women'. <http://www.biblicaltheology.com/Research/StittP01.pdf>

2. What is the role of the Bible for Pentecostals today?

Both pastors agree that the Bible is the heart of Pentecostalism. Pastor A says 'No Bible, no Pentecostal'. He further explains that the Pentecostals draw their strength from the Word of God, which the Bible contains. Pastor Michael on the other hand expresses that the Pentecostals consider the Bible to be the inherent word of God, which contains the truth, principles and life-transforming ideas that serve as the foundation upon which the successful Christian life is built. He stressed that Pentecostals hold 'the Bible to be the 'constitution' of the Church and final arbiter of all matters of the Christian faith', which confirms Simon Chan's suggestion that the Pentecostal strength lies in its powerful narratives.¹¹⁸⁴ Thus, I agree with these pastors and Chan that the Bible is the centre of Pentecostal culture, and that it is superior to any other philosophy of life, whether modern or postmodern.

3. What is your opinion regarding Pentecostalism?

Is there increasing evidence of relativism, ethically or theologically; Is postmodern culture affecting the Pentecostal culture, and how; Is Pentecostalism a postmodern phenomenon; In your opinion, why are there so many divisions and splits within churches and new groups being founded and to what extent has postmodernism influenced Pentecostalism?

The two pastors share the same view and explain that relativism to a large extent depends on the categorization of Pentecostalism. Pastor Michael explains that in some segments of the Pentecostal movement, ethical relativism has crept in, resulting in a lowering of the moral and ethical standards of the Church, from his perspective.

¹¹⁸⁴Simon Chan, *Pentecostal Theology and the Christian Spiritual Tradition* (Sheffield: Sheffield Academic Press, 2000), p. 20.

However, it was stressed that in many areas of the Church there is a return to historical interpretations of the truth of the Bible, resulting in a sense of authenticity within those churches that is evident in their spiritual and numerical growth. Thus, the Church is only growing when it's more conservative

Pastor Michael explains that Pentecostalism is not a postmodern phenomenon, as true Pentecostalism is simply a return to the original roots of Christianity, evidenced by commitment to Biblical principles, faith in God, personal consecration and practical demonstration of inner change through personal and corporate conduct and acts of service to the community. In contrast to Pastor Michael's view, Viv Grigg explains that although Pentecostalism is a strategic tool for evangelism in the postmodern age, because of its experiential nature that encourages those seeking spiritual experience, it is a postmodern phenomenon because it now involves listening to the multiple voices of the people.¹¹⁸⁵

From Pastor Michael and Grigg's arguments, I suggest here that today's Pentecostalism rides on the back of postmodernism to deliver effective and efficient ministry within Western culture. For example, in order to attract people and make evangelism relevant, the Church has to make use of available tools such as technology and hi-tech musical instruments and contemporary music to convey the gospel message and win the unchurched, BUT without watering down the gospel message. Whether Pentecostalism is or not a postmodern phenomenon, I maintain that it is associated with postmodern in that it makes good use of some postmodern features such as technology, social media and language to evangelise the gospel. African Megachurches, I believe, have found much to celebrate within Western culture,

¹¹⁸⁵Bradley, *Pentecostal and Postmodern Hermeneutics*, p.118. Also see Viv Grigg, *The Spirit of Christ and the Postmodern City*, (Glen Eden, Auckland: Emeth Press, 2009)

through there are areas of concern. In view of this, Thumma also explains that Megachurches have their target audience and thus apply various modern marketing strategies¹¹⁸⁶ and the Seeker model¹¹⁸⁷ to achieve their target. These strategies and models are part of Western culture, which Millard J. Erickson explains as the influence of postmodernism on Evangelicalism.¹¹⁸⁸

When asked about the many divisions and splits within churches, Pastor Michael explains that there are multiple reasons for this development, which include God expanding His Kingdom here on earth by creating fresh expressions of His Church through new people. Pastor Michael also stresses the lack of adequate teaching on how to manage growth within an established church and equip people who have a calling to pastoral ministry to pursue and fulfil their calling without rancorous splits. The challenge with human nature is reflected in an unwillingness by some people to submit to authority or to be accountable for their actions.

Although I agree with Pastor Michael's argument, I would like to stress here that postmodern ways of thinking have also moved into the evangelical arena creating a diverse enlightenment of Biblical truths. For example, Barna's 1991 survey suggests that there is no absolute truth as people interpret 'truth' differently, which could be responsible for the various new types of churches.¹¹⁸⁹

Both pastors emphasise that some people have allowed Western cultural belief to influence biblical hermeneutics. Pastor Michael states that 'there is sometimes a misguided attempt in some quarters within the universal Christian Church to bend the

¹¹⁸⁶Thumma and Travis, *Beyond Megachurch Myths*, pp. 29-41.

¹¹⁸⁷Thumma and Travis, *Beyond Megachurch Myths*, pp. 149-150.

¹¹⁸⁸Millard J. Erickson, *The Postmodern World* (Wheaton: Crossway Books, 2002), p. 59.

¹¹⁸⁹George Barna, *The Barna Report: What Americans Believe* (Ventura, CA.: Regal, 1991), pp. 84-85.

interpretation of biblical text to accommodate modern or postmodern anti-biblical cultural norms'. This practice often results in the dilution of the message of the Bible and a loss of credibility for those engaged in such attempts. I agree with Pastor Michael and stress here that from my observation and discourse analysis, postmodernism has some influence on today's biblical hermeneutics in that texts are being interpreted to make meaning relevant to the attendees' present situation. It could be docetic because it sometimes denies historical truth to give a 'Now' answer. For example, a topic such as 'You are Victor' will be interpreted with the right linguistic phrases to address the attendees' needs.¹¹⁹⁰

In term of worship style, the pastors agree that there have been changes to it in terms of music because of the multi-cultural attendees and the influence of modern technology. Pastor Michael emphasizes that there is a greater willingness to explore a variety of musical genres that encompass traditional, classical styles and more contemporary forms. Therefore, I agree with the pastor's thoughts and suggest that the African Megachurch is to an extent influenced by Western culture in terms of how they play music.

It was also stressed that African Megachurches do participate greatly in volunteering and skilfulness/competence services to the Church and the community. Pastor Michael further explains that African Pentecostal Churches still stand as some of the greatest channels of charitable activity within the United Kingdom, supporting their local communities through a variety of initiatives. In what I call a 'strong reflection', the African Churches have doubled their consciousness of standing as one, thereby placing more emphasis on loving and serving one's neighbour, against what Pastor

¹¹⁹⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 153-154.

Michael describes as the 'me first' philosophy that much of postmodern philosophy engenders.

Regarding worship centre structure, it was stated that African Pentecostal Megachurch worship centres come in all types of facilities, ranging from people's homes to large state-of-the-art auditoriums. Thus, Pastor Michael says 'I don't think postmodernism has really changed the outlook regarding worship centres'. Each successive generation has sought to use the best type of structure that was available to it to honour God. I agree with Pastor Michael here, and stress that postmodernism has even made building congregations in worship centres easier through technology. Therefore, in terms of visual reality and technology, the advancement in technology has influenced the way in which the Gospel or message of the Bible is communicated. There are more audio-visual tools in use, e.g. films and in-house overhead projections, which confirms the result of the discourse analysis.

Amazingly, it was explained that it is not so much that postmodernism as a phenomenon is responsible for these uses of technology, but 'the inherent desire by the Church of this generation, like previous ones, to utilise the best tools that are available to reach the target audience', as Pastor Michael states. I agreed with Pastor Michael that postmodernism is a mixed blessing that if our motives are right (Titus 1:15),¹¹⁹¹ the church can make adequate use of the opportunities postmodernism offers.

In terms of leadership, not much was said here. The pastors had the same view that there is often a greater demand for accountability in Church leadership by the people. Pastor Michael emphasizes that this demand comes 'especially from secular

¹¹⁹¹ Titus 1:15 - Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

authorities, as a means of countering some of the leadership abuses (perceived or otherwise) that have been experienced in the past'. I believe Pastor Michael was trying to explain that postmodern value has in a way influenced how some churches' leadership operates or conducts itself. For example, senior pastors are being accused of being paid high salaries,¹¹⁹² living in opulence and greed. Veronica Roberts wrote that:

Some preachers have even slithered into the reality TV business, demonstrating that money and fame is the only name of the game. While these crooks in the pulpits get away with fraud and unbelievable greed, where is the federal government?¹¹⁹³

Roberts and Pastor Michael's statements speak of the effects of socio-cultural influence on the Church that have now been noticed not only by Church people but also by secular leaders.

¹¹⁹²Adelle M. Banks, 'Southern Megachurches Pay Pastors The Highest Salaries': Survey, *HUFF POST-Religion News Service* (May 26, 2015). http://www.huffingtonpost.com/2014/09/09/southern-megachurches-pay_n_5793052.html

¹¹⁹³Veronica Roberts, 'Crooks in the pulpit? Preachers living large on tax-free billions', *Spirituality & Religion*, (Feb.12, 2014). <http://www.allvoices.com/article/16525082>

7.6 Focus-Group Procedure and Analysis of Data

Richard Krueger and Mary Anne Casey explain that focus groups provide an organised setting with the purpose of discussing a defined subject area to obtain a wide view of reliable knowledge in a 'non-threatening environment'.¹¹⁹⁴ Focus groups, according to Sue Wilkinson, are 'a way of collecting qualitative data, which - essentially - involves engaging a small number of people in an informal group discussion (or discussions), "focused" around a particular topic or set of issues'.¹¹⁹⁵

In view of Krueger and Casey and Wilkinson's definitions, I used the focus group method because it provides opportunity for more people to articulate their views on the research topic as it relates to the diverse African community and non-African socio-cultural development.¹¹⁹⁶

Consequently, I organised focus groups¹¹⁹⁷ whose participants¹¹⁹⁸ were randomly chosen. One focus group was based at New Wine, comprising 3 pastors from NWC and another focus group at GHA Church, comprising 3 pastors, each from the other 3 other churches in London.¹¹⁹⁹ The rationale for this decision was based on the fact that

¹¹⁹⁴Richard A Krueger and Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research*. 3rd ed. (Thousand Oaks, CA: Sage, 2005), p. 5.

¹¹⁹⁵Sue Wilkinson, 'Focus group research'. In David Silverman (ed.), *Qualitative research: Theory, method, and practice* (pp. 177–199). (Thousand Oaks, CA: Sage, 2004), p. 177. Also see Anthony J. Onwuegbuzie, Wendy B. Dickinson, Nancy L. Leech, Annmarie G. Zoran, 'A Qualitative Framework for Collecting and Analysing Data in Focus Group Research', *International Journal of Qualitative Methods* 2009, Vol.8 No.3, pp.1-21.

http://research.apc.org/images/2/2f/A_Qualitative_Framework_for_Collecting_and_Analyzing_Data_in_Focus_Group_Research.pdf.

¹¹⁹⁶Pranee Liamputtong, *Focus Group Methodology: Principle and Practice*, (London: SAGE, 2012), p. 2.

¹¹⁹⁷These Megachurches want to appear as anonymous. They were basically used as participants of the focus groups to support the qualitative design.

¹¹⁹⁸There are two focus groups, and each group was a small size of four ministers and pastors from African Megachurches within London for the purpose of contributing to the research topic. This confirms Clayton W. Barrows' definition of focus group. Clayton W. Barrows, 'An exploratory study of food and beverage training in private clubs', *International Journal of Contemporary Hospitality Management*, vol. 12, no. 3, 2000, pp. 190-197.

¹¹⁹⁹These are well-known British African Pentecostal Megachurch in London. Members in this focus group didn't want to be mentioned, neither do they want their church to be named. But the churches are classified as church 1, church 2, and church 3.

firstly, NWC was my “case study church” and I needed as much data as possible from NWC. Secondly, the other group at GHA represented the other three BAPMCs, which was equally important to have their knowledge of the subject based on their individual church and self-experience. The participants of each group consisted of two males and a female. This was so because there were more men in leadership capacity with experience of both Western and African culture in the age groups of 41 - 50 and 51 - 60 while the female in NWC came from the age group of 61 + and the female from GHA came from the age group of 30 – 40. The rationale was to give a balanced experience of Western culture and a retained vestige of the African culture in which they grew up to be able to determine the extent of influence of West culture on the BAPMCs

The participants preferred to remain anonymous. The participants were asked unstructured discussion questions about the influence of contemporary culture on African worship and Church leadership in an informal and conversational order. This is to ensure participants are observed in their real-life environment.¹²⁰⁰ The researcher moderated the discussion¹²⁰¹ in order to keep the session focused on the topics under discussion. Everyone in the focus groups were given the chance to speak and they all spoke.

This study will use a simple approach to analyse the data collected. Norman. K. Denzin explains that focus group data collection brings the ‘researcher closer to the

¹²⁰⁰Michael Patton explains that qualitative research is a naturalistic approach of investigation and as such I believe the environment would have to be of a natural setting to obtain a reliable and valid result. See Onwuegbuzie, Dickinson, Leech, Zoran, ‘A Qualitative Framework for Collecting and Analysing Data in Focus Group Research’, *International Journal of Qualitative Methods* 2009, Vol.8, No.3, (pp.1-21), pp.5-6.

¹²⁰¹Stewart, D. W., Shamdasani, P. N., & Rook, D. W. *Focus Groups: Theory and Practice* (2nd ed.). (Thousand Oaks, CA: Sage, 2007), pp. 5-8.

researched'.¹²⁰² The researcher accepts Denzin's view and discovered that data collected from the focus group increased the scope of the enquiry. Hence the focus groups provided more information on some data that was difficult to access during the semi-structured interviews and survey. The data collected from the focus groups was analysed using what I call 'Group Comparison Analysis', which gives further ways' to test the validity and reliability of the information collected from the groups. The researcher analysed the entire arguments of each group together, rather than what each participant said separately.

The two focus groups were analysed differently and then compared.¹²⁰³ Each group was asked specific and similar questions in the context of the research argument.¹²⁰⁴ I developed this method of analysis from Barney Glaser and Anselm Strauss's theory of 'Constant Comparative Method',¹²⁰⁵ who base their analysis on each participant's contribution.

7.6.1 Analysis of Data: Group Comparison Analysis

Each of the focus groups were asked the same questions in order to generate data for the focus groups, as seen below.

1. Would you consider Western Contemporary Culture (Postmodernism) to be a positive phenomenon or a negative one in terms of its impact upon African worship style in the UK?

¹²⁰²Norman K. Denzin, and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research*, 4th Edition, (Thousand Oaks, CA: SAGE, 2011), p. 419

¹²⁰³Onwuegbuzie, Dickinson, Leech, Zoran, 'A Qualitative Framework for Collecting and Analysing Data in Focus Group Research', *International Journal of Qualitative Methods* 2009, Vol.8 No.3, (pp.1-21), pp. 5-6.

¹²⁰⁴ Earl Robert Babbie, *The Practice of Social Research*, 10th ed. (Belmont, CA: Thomson/Wadsworth, 2004), pp.299-300.

¹²⁰⁵Barney G. Glaser & Anselm L. Strauss, *The discovery of grounded theory: Strategies for qualitative research*.(Hawthorne, NY: Aldine, 1967), p.105.

Group 1 agreed that Western contemporary culture seems to have a positive influence on African worship style within the UK. Although the African worship style or expression might deviate from African norms, the African worship still retains some African flavour and distinctive features such as jubilant worship and charismatic singing and preaching.

Nevertheless, the group's participants emphasize both a positive influence of Western culture on African worship and a negative impact on some African worshippers, especially youths, who perceive African worship features as inferior. However, one of the participants says 'Postmodernism is a two-edged sword, you use it rightly, it has benefits, and used wrongly, its tenets destroy the Church'. In view of this statement, I agree that postmodernism in its own way has something to offer, be it good or bad. Thus, this group suggests' that any postmodern moral absolutes that empower evangelism and support Biblical values are good, while those that hinder the growth of Biblical morals and absolutes are evil. Therefore, the impact of postmodernism on African Megachurches is either wholly positive or negative.

Group 2 similarly agrees with group 1, but also associates the reasons for the changes in African worship expression with the diverse cultures the Church attracts, which makes the leadership sensitive to other nationalities worshipping in a contemporary culture.

Comparison Analysis

There was no significant difference as both groups confirm the positive influence of Western culture on African worship style, which enhances its spreading of the Gospel to diverse nationalities. Thus, the quotation in group 1 stresses that postmodernism has two equal sides – which I regard as good and bad. The introduction of technology, professional leadership, training and development, multi-culturalism, and diverse advancement have placed African Megachurches in the forefront of global Christianity. Though it has its corresponding negative showdown such as moral conflicts.

2. How has the African Megachurch been able to balance the spiritual life of the Church and the African way of life (morals, biblical values and social values) with the prevailing culture?

Group 1 emphasises that Africans have a deep sense of spirituality and values that are rooted in the Scripture, and this helps them to be conscious of their cultural heritage and Biblical values, which can balance their spiritual life with postmodern socio-cultural influences. They agree that some social norms seem to conflict with both African and Biblical values, especially amongst the younger members: behaviour such as co-habitation, relationships and smoking.

Group 2, like group 1, emphasises that African culture has strongly-implanted moral values that easily spell out what is morally right or wrong. The group similarly stresses challenges conflicting with both African and Biblical values. In response to this, one of the participants exclaimed ‘these challenges stare us in the face as we see our youth falling apart from the centre.’

Comparison Analysis

The two groups comparatively agreed that African cultural values and a strong belief in the Scripture play a major role in balancing their spiritual life with contemporary culture, and that there are challenges.

3. Have the African culture and style of worship in any way influenced the way African Megachurches worship in the UK?

Group 1 expresses that the African culture and style of worship has a tremendous influence on how African Megachurches worship in the UK. One of the participants stresses that 'You cannot take out Africa from the African'. Joking here, the three participants simultaneously shouted 'African worship style is dynamic and spiritual'. Further, another participant added 'our spirituality involves morals and respect'. They agreed that African dynamic worship features are visible in African Megachurch worship in the UK.

Group 2 emphasises the same point as group 1. However, a participant jokingly shouted 'we have strong dynamic worship that cannot be bottled-up – we take it everywhere'.

Comparison Analysis

The groups evidently agree that African culture and their style of worship has in a way influenced how African Megachurches worship in the UK.

4. Has Western culture influenced African fundamental worship style, and if yes, to what extent?

Group 1 unanimously agrees that Western culture has to a reasonable extent influenced African's fundamental worship style. It was emphatically stressed by one member of the group that African churches have refined what they do to accommodate multi-cultural worshippers within contemporary culture through diverse technological devices. This group confirms a three-third influence of Western culture on African worship style.

However, group 2 stresses that Western culture has only relatively influenced the African fundamental worship style, in that it has only helped in reshaping and repackaging some African worship practices. One stated: 'Western culture gave us orderliness, preparedness and skilfulness, but our fundamentals of worship still exist though expressed in a new form.' Thus, this group believes Western culture has a high degree of influence on the African fundamental worship style. This group further stresses that African worship fundamentals have metamorphosed into modern 'High Praise'.

Comparison Analysis

The groups significantly agree that Western culture has influenced African worship fundamentals. While group 1 gives a definite yes, group 2 gives a relative yes, because they believe African fundamental worship still exists, though expressed in a new form and name.

5. Has the African worship style influenced Western Pentecostal worship?

Groups 1 and 2 give a strong yes: African worship style has influenced Western Pentecostal worship, as many African worship features are visible in their practices.

Comparison Analysis

The groups significantly agree that the African worship style has influenced the Western Pentecostal worship style.

6. Is Pentecostalism a postmodern phenomenon? How and why?

Group 1's discussion was interesting and controversial, as participants had different views on the question. This group argued that Pentecostalism is not a direct postmodern phenomenon, rather Pentecostalism has adapted to the culture to present and deliver its message. For example, one participant stressed that 'messages are tailored toward people's needs as this encourages them to attend church'. Another controversial postmodern influence suggested is that 'Pentecostalism is a consumerism phenomenon.'

Group 2 agrees that though postmodernism poses a threat to Pentecostalism it is not a threat in itself. Rather, it is an opportunity for African Pentecostals to evangelise too many people around the world through the introduction of global technology. Additionally, the group stresses that Pentecostalism seems to be more cosmopolitan.

Comparison Analysis

The groups significantly indicate that postmodernity seems to influence the practices of Pentecostals, though each of the groups had their own view on the subject. The two pastors were asked this same question during the semi-structured interviews, to determine if Pentecostalism is a postmodern phenomenon.

7. What is the highest age range within these Megachurches and why?

Group 1 stresses that apart from the youth, the highest age range within these Megachurches is between 26-56 years. Half of these churches' members fall within this age range, though other ages are also significantly represented.

Group 2 had a similar result, though its age range with most members is 26- 55 years.

Comparison Analysis

Both groups had the same answers, which indicates that half of African Megachurches' congregations are aged 26-55.

8 What do you think is responsible for the growth of these Megachurches?

Group 1 says that God is responsible for the churches' growth. The group suggests that the energetic, charismatic and visionary ability of the senior pastor plays an important role. It also emphasized that non-denominational status, vibrant worship and modern technology attract worshippers to these churches, as well as innovative programs and understanding of African-related issues.

Though the responses in group 2 are similarly to group 1, a few things were added such as the African communal life style, large numbers phenomenon, social engagement activities and the elegant environment.

Comparison Analysis

The groups share similar views though the manner of expression and perspective differs. This reveals that the Megachurch phenomenon is applicable to all Megachurches, though with variations in expression and priority.

9. How would you describe the African Megachurch senior pastors and their leadership?

Group 1 explains that African Megachurches' senior pastors are mostly charismatic, energetic, visionary, great orators and teachers of the word, educated and technology-conscious, possess good communication skills and leadership ability as Executive Directors. The group comically expressed and echoed extensively that 'they develop and grow rapidly under persecution.'

Group 2 also stresses that African Megachurch senior pastors are 'praying pastors, motivational, spiritual, communal and community minded' and the entire group echoed that 'they are the Chief Executive Director' – CED.

Comparison Analysis

The African Megachurch senior pastors are dynamic and good communicators with leadership skill.

7.6.2 Interpretation of Focus Group Analysis

The results show that Western contemporary culture has a positive influence on African Megachurches' worship style in the UK. Although there has been a significant change in worship style, the groups assert that African worship still retains an African flavour and distinctive features such as jubilant worship and charismatic singing and ministration, which was evident in the participant observation. I believe this is very crucial, as it enables Africans to worship and express their love for God in a way that is natural with them; Muchimba confirms that is important for Africans to express their love through their kind of music.¹²⁰⁶ I agree with Muchimba because worship outside the natural self could cause superficial worship, where it becomes a focus on the music, choir, acoustics and sound technology.

My research findings have revealed that education, the introduction of mass technology, musical equipment, leadership style and multi-cultural worshippers have contributed to a tremendously positive impact on the African worship style, especially in terms of its expression. Likewise, Thumma and Travis and Tucker-Worgs also confirm such patterns.¹²⁰⁷ Thus, I agree with Tucker-Worgs that education and technology have influenced the African worship concept because these contemporary features have become part of society, and to fit into society means to adapt to its lifestyle in order to evangelise and minister successfully.

The comparative results explain that Pentecostalism is both a direct and indirect postmodern phenomenon, as Pentecostalism seems to adapt and adopt culture to present and delivers its message for a better understanding. For example, it was stressed by one group participant that 'messages are tailored toward people's needs

¹²⁰⁶Muchimba, *Liberating the African Soul*, pp. 57-60.

¹²⁰⁷Tucker-Worgs, *The Black Megachurch*, p. 33. Also see Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40.

as this encourages them to attend Church' where they will experience God and develop their faith. Rather than a threat, the comparative result emphasizes that postmodernity is a great opportunity for African Pentecostal Megachurches to evangelise to a larger population through social media such as TV, radio, the Internet and Facebook, which Kenneth Gergen describes as 'technologies of social saturation'.¹²⁰⁸

Postmodernity has influenced Pentecostalism in that churches evangelise within a socio-cultural environment that has to use its language¹²⁰⁹ to reach to its inhabitants. However, adopting cultural features to proclaim the Gospel does not indicate and should not imply a deviance from the Christian faith or a devaluing the standard of the Gospel.

In addition, it was emphasized that Western culture also seems to have a negative impact on the African fundamental worship style and beliefs. For example, African worshippers, especially younger ones, perceive it and its music as inferior because they regard it as 'local'. Muchimba stands to correct and encourage the Africans to embrace African worship features such as music and instruments.¹²¹⁰ I agree with the focus groups and Muchimba's argument that Africans should not feel inferior in their divinely-inherited worship ability, and should embrace the African worship style as it produces an expression of genuine worship and love of God.

Importantly, it was discovered that though postmodernity seems to influence or change the presentation or expression of the African Pentecostals' worship and

¹²⁰⁸Kenneth Gergen *The Saturated Self* (New York: HarperCollins, 1991), p. xi.

¹²⁰⁹Its language here refers to postmodernism language

¹²¹⁰Muchimba, *Liberating the African Soul*, pp. 57-60.

messages, there are still traces of African worship fundamentals in the way Africans worship in the UK. Thus, their message of the Christian faith has not changed.

I agree with the fact that African worship fundamentals still exist in today's modern worship, because these African features have migrated into Western global Pentecostal worship. For example, an Hillsong worship song - Saviour King¹²¹¹ expresses a typically dynamic African worship, referred to as 'high praise'. Modern high praise is a replica of African dynamic worship, which has been reformed and rebranded by the Western culture. My reason for this suggestion is based on the fact that African dynamic worship features once called demonic by the early missionary Christians, such as drumming, clapping, dancing and loud music,¹²¹² have now become the key features of global Pentecostal worship and are now called 'high praise'.

Beyond all doubt, the result stresses that Western culture has transformed the African Pentecostals into a 'classic cosmopolitan international church', as they call themselves.¹²¹³ These churches adorn themselves with modern, professional and corporate outlooks to attract both the 'churched' and 'unchurched' to have an experience with God. In view of this, group one emphasizes that Pentecostalism has become a product of the postmodern consumerist phenomenon. Sandra L. Barnes explains that this gives Black worshippers the option to hop and shop around for churches that offer them what they want¹²¹⁴ – ranging from experiencing God to music,

¹²¹¹<https://www.youtube.com/watch?v=uEV1KdMvWK4> – Live worship of Hillsong Church.

¹²¹²Felix Muchimba *Liberating the African Soul: Comparing African and Western Christian Music and Worship Styles*, (Colorado Springs, CO, USA, Authentic, 2008), p.65.

¹²¹³Some of the African Megachurches call themselves international churches and not just black churches. Three of the African Megachurches I visited confirm that they are international because of the people they attract and the contemporary worship style adopted.

¹²¹⁴Barnes, *Black Megachurch Culture: Models for Education and Empowerment*, p. 18.

preaching and opulence of environment, which invariably could be a negative influence on Pentecostalism. Thumma describes this as a 'seeker-sensitive' Church,¹²¹⁵ which attracts a higher percentage of younger rather than older people. Though I agree with Thumma's position here, I would suggest that sometimes worshippers hop Churches not because of their affluence but in search of truth.

The focus groups suggested that Africans' deep sense of spirituality, cultural values and worldviews produce a distinctive African theology and hermeneutics that sometimes enables African worshippers to withstand postmodern cultural influences such as same-sex marriage. Thus, this implies that some African key inherent spirituality helps them to strike a balance between their spiritual life and Western social-cultural norms.¹²¹⁶ I accept this argument as a large number of Africans amidst the socio-cultural influence still uphold some of their spiritual fundamentals.

Nevertheless, some argue that some Western social norms do conflict with both Africans and what they see as being Biblical values. For example, social norms such as co-habitation, relationships and marriages¹²¹⁷, smoking, music,¹²¹⁸ the 'I can do anything I feel right' syndrome, and many others pose a challenge for a church which believes such things are forbidden by the Bible. In view of this, Muchimba explains that Western culture similarly influences the African style of worship,¹²¹⁹ which this study also supports.

¹²¹⁵Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40.

¹²¹⁶Cornel W du Toit, *African challenges Unfolding identities* (South Africa: Research Institute for Theology and Religion, University of South Africa, 2009), pp. 38 – 39.

¹²¹⁷Example of relationships and marriage conflicts is the legalisation of 'same-sex marriage'. For instance, the legalisation of gay marriage in the UK. <http://www.bbc.co.uk/news/uk-26782081> (accessed November 9th, 2015)

¹²¹⁸Music has now shifted from the traditional church music to pop, jazz, rap, hip-hop or rock style of music.

¹²¹⁹Muchimba, *Liberating the African Soul*, pp. 57-60.

Furthermore, the groups agreed that Western culture, especially technology, has influenced some African worship fundamentals. For example, to accommodate the diverse multi-cultural attendees, these Churches only minimally use or customise the rhythm of the typical African 'talking drums' to conform to the contemporary worship style,¹²²⁰ thus losing the African flavour.

In addition to technology, the investigation also established that Western culture has reshaped and repackaged some African worship practices and expression through the means of education and leadership style. One of the participant says 'Western culture gave us orderliness, preparedness and skilfulness, but our fundamentals of worship still exist though expressed in a new form.' These findings also confirm Thumma¹²²¹ and Tucker-Worgs¹²²² suggestions, and I similarly agree that African Megachurches have been influenced in a positive way to be more professional through Western education and technology. During the research investigation, groups 1 and 2 emphasized a high influence rate and this seems to confirm the extent to which Western culture has influenced the African Pentecostal Megachurch worship concept. More can be found in chapter four regarding the full extent of Western influence on African worship.

The comparative results from the focus groups suggest African culture and style of worship has a direct or indirect influence on how African Megachurches worship in the UK, and Adedibu confirms that the unique and dynamic worship style of most Black African Churches is inherited from African culture.¹²²³

¹²²⁰Muchimba, *Liberating the African Soul*, pp. 57-60

¹²²¹Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

¹²²²Tucker-Worgs, *The Black Megachurch*, pp. 33-34

¹²²³Adedibu, *Coat of Many Colours*, pp.19-20.

In view of this, the groups emphatically stressed that 'You cannot take out Africa from the African', meaning the African dynamic, energetic, holistic, inclusive, spiritual and holistic spirit of worship is inborn, confirming Washington's statement that African worship is born out of Africa's religious heritage.¹²²⁴ For example the African slaves took along their worship spirit and influenced their host's¹²²⁵ worship style with their enthusiastic chanting, singing, dancing, clapping, heavy upbeat music, charismatic preaching, healing and deliverance and prophesy.¹²²⁶ Thus, these features were agreed to be operative within African Megachurch worship in the UK.

Furthermore, the result shows that African spirituality has been tremendously influential on how African Megachurches worship in the UK. In stressing this, three participants unanimously shouted 'the African style of worship is dynamic and spiritual'. Further, another participant added 'our spirituality involves morals and respect' and this philosophy is visible amongst African Megachurch worship in the UK as fictive kin relationships exist. The fictive kin phenomenon is central to Africans or other nations living in foreign land.¹²²⁷ In addition, salutation greeting prefixes such as 'uncle' or 'daddy' and 'aunty' or 'mummy' for elderly men or women respectively are often used as a sign of respect¹²²⁸, which tends to protect both the African and Biblical values against Western norms and value. This was visible during my visit to the four churches

¹²²⁴Adedibu, *Coat of Many Colours*, p.19.

¹²²⁵The African slaves taken to America. Most of them were converted to Christianity by their slave masters. The slaves secretly gathered to worship where they freely mixed African rhythms, singing, and beliefs with evangelical Christianity to strengthen themselves and live as a community with their social and spiritual needs.

¹²²⁶Adedibu, *Coat of Many Colours*, p.20.

¹²²⁷ Fictive kin are usually defined as those people to whom one considers to be related but who are not related by blood or marriage. Despite the scattered reports on fictive kin among Whites, Chatters concluded that their occurrence is more common among Blacks. See Chatters, L. M., Taylor, R. J., & Jayakody, R. "Fictive kinship relationships in black extended families". *Journal of Comparative Family Studies*, 1994), pp. 25, 297-312

¹²²⁸Linda Chatters M., Robert Joseph Taylor, Rukmalie Jayakody, 'Fictive Kinship Relations in Black Extended Families', *Journal of Comparative Family Studies*, vol. 25, no. 3, Autumn 1994, <http://www.questia.com/library/journal/1G1-16988742/fictive-kinship-relations-in-black-extended-families>

as I heard the younger ones calling the older ones ‘uncle’ and ‘aunty’. The children in the Children ministry also did same as they called the Sunday Teachers ‘uncle’ and ‘aunty.’

In regard to African morals and respect values, the participants emphasized jokingly exclaimed that ‘we have strong dynamic worship that cannot be bottled-up – we take it everywhere’. In view of this, it was cited that some African cultural beliefs such as bowing, prostrating, kneeling, the raising or stretching of hands, hands and head raised up, head bowed and hands folded are visible postures of worship and prayers in some of these churches.¹²²⁹ These findings also support Muchimba’s thoughts on worship posture, which I agree to as features central to African Churches, especially the Nigerian Church and the Yoruba.¹²³⁰

Has the African worship style influenced Western worship? The results stress that it has comparatively influenced the harmonium classical music sung with the tunes and culture of the West¹²³¹ with its holistic, vibrant, holistic and expressional worship character. For example, the investigation stresses that the African fundamentals of worship are very much present in western Pentecostal worship, as indicated above and labelled ‘High Praise’ – where dancing, clapping, loud music, and drumming are obvious in their worship, which Thumma also confirms.¹²³²

Regarding the highest age range, the comparative result indicates a common age range of 26-55 years to be the highest age group that characterised African

¹²²⁹Bosede Docemo, ‘The Greeting Culture in Africa’, *Moontales* (April 6, 2014): <http://moontalespublishing.co.uk/greeting-culture-africa-2/>. (Accessed on July 31st, 2014)

¹²³⁰Omobola Cecilia Odejobi, ‘Influence of Yoruba Culture in Christian Religious Worship’, *International Journal of Social Science & Education*, vol.4, no. 3, 2014, p. 584. Also see <http://ijsse.com/sites/default/files/issues/2014/v4-i3-2014/Paper-4.pdf>

¹²³¹Adrian Hastings, *African Christianity*, (New York: The Seabury Press, 1976), pp. 47-48.

¹²³²Thumma and Travis, *Beyond Megachurch Myths*, pp. 92-95.

Megachurches, which represents two-thirds of the church's population. This also confirms Thumma's suggestion of age ranges amongst Megachurches.¹²³³ The reason for this high percentage was unanimously agreed to be associated with the fact that the age range consists of young and middle-aged people who seek breakthrough and success. For example, some attend churches to seek solution to their marital issues, jobs and business prospect, healing, success in career, and family related issues back home - native homelands. Though other ages are also significantly represented, this age range was observed during my participation observation, which confirms this result.

The growth of these African Megachurches was agreed to be associated with factors such as the energetic, charismatic and visionary ability of the senior pastor, his innovative and entrepreneurial skill, the non-denominational status, the vibrant worship and application of modern technology, diverse purposeful programs, the African communal lifestyle, large numbers of attendants, social engagement activities, elegant environment, and the understanding of African-related issues which have tremendously contributed to the growth of these churches.

This study's findings also support Tucker-Worgs' suggestion of Black Megachurches' growth factors.¹²³⁴ The in-depth investigation in this study puts me in a position to agree with Tucker-Worgs's suggestion of Black Megachurches' growth factor, though she wrote about Black Churches in America. However, they share similar characteristics and these various factors are explored further in chapter four.

¹²³³Thumma and Travis, *Beyond Megachurch Myths*, p. 59.

¹²³⁴Tucker-Worgs, *The Black Megachurch*, pp. 33-34.

Furthermore, the comparative analysis describes African Megachurch senior pastors as leaders with exceptional characteristics such as being charismatic, motivational, energetic, visionary, prayerful, worshippers, teachers of the word, well-educated and relational. This results also confirms what most researchers such as Thumma and Tucker-Worgs have established.¹²³⁵ Therefore, I suggest here that my findings are realistic and add that these African churches' leaders are also culturally influenced by their African inheritance to perverse.

The investigation reveals that these pastors teach and express the abundance of God's grace and divine prosperity in a convincing manner so that worshippers are attracted by their messages and skilful presentation, which was evident in the participation observation and discourse materials. In addition, the comparative result explains that most of these pastors are technology-conscious and make adequate use of technology in preaching and evangelism. For example projectors, Twitter, iPads, Radio and TV are heavily used by these pastors. These pastors were described as communal and community-minded, hence their desire to expand and enlarge the Church, thereby affecting its immediate environment and beyond as they engage in social activities, which is central to the African culture-communal lifestyle.¹²³⁶

The research investigation reveals that African Megachurches operate a corporate leadership style, involving a professional business and management principle, which was observed during my observational visits and semi-structured interview.

¹²³⁵Thumma, 'Exploring the Megachurch Phenomena: Their characteristics and cultural context'.
http://hrr.hartsem.edu/bookshelf/thumma_article2.html

¹²³⁶Barnes, *Priestly and Prophetic Influences on Black Church Social Services*, pp. 206-207.

There is well-pronounced structure consisting of both voluntary and paid staff with the senior pastor as the head; according to Meredith Edward Wheeler, the senior pastor is the 'directional head'.¹²³⁷ When I asked 'Who then is the senior pastor in your Church' in a lighter and ebullient mood, the group echoed 'they are the Chief Executive Director' – CED - with theocratic and charismatic leadership style.

¹²³⁷Meredith Edward Wheeler, *The Leadership Succession Process in Megachurches*(ProQuest, Umi Dissertation Publishing, 2011), p. 40.

Chapter 8

Discussion and Conclusion

8.0 Is African Pentecostal Megachurch a Contemporary Culture Phenomenon?

In this chapter, I will discuss the results, implications and interpretation of the research findings in chapters six and seven. I will primarily use the work of Thumma, Hey and Tucker-Worgs to support my discussion. This research will offer a contribution to the study and understanding of the African Pentecostal Megachurch worship concept within contemporary culture.

The contributions of this study will address the ongoing debate about the influence of contemporary culture on Pentecostal Megachurches. In view of this, I will examine previous research contributions and highlight what this new research offers. I will start this section by summarising what I have said in earlier chapters about the metamorphosing of the AICs into the African Megachurch, and discuss the influence of contemporary culture on the African worship concept, before proceeding to examine the Pentecostal and theoretical implications of the findings and the impact of emerging churches on Pentecostalism.

Discussion - Are APMCs a Contemporary Phenomenon?

The twenty-first century has indeed experienced tremendous changes, and it is still experiencing more leadership, technological and sociological changes.¹²³⁸ Significantly, the Church also has been influenced by this contemporary culture or postmodern shift, and its challenges.¹²³⁹

The Pentecostal movement began in America and brought about the great revivals of the early twentieth century led by Charles Parham and William Seymour. While Parham is accepted as the pioneer of Pentecostalism among North American Whites, William Seymour is regarded as the champion of the Pentecostal Movement among American Blacks through the Azusa Street Revival of 1906 in Los Angeles.¹²⁴⁰ William D. Faupel confirms that Seymour's ministry at the Azusa Street Revival attracted people from different parts of the Western world to encounter the baptism of the Holy Spirit. Thus, Azusa Street is referred to as the centre of Pentecostalism.¹²⁴¹

Before the coming of missionary Christianity, Africa had numerous Traditional Religions, based on indigenous beliefs, culture and practices that existed in Africa before the advent of Christianity.¹²⁴² The African lifestyle is an endless life of worship, and most significantly, they live a communal lifestyle, where they celebrate with and

¹²³⁸ Alvin Toffler, *The Third Wave* (New York: Bantam, 1980), pp.18-21.

¹²³⁹ Eddie Gibbs and Ryan Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids: Baker Academic, 2005) pp. 20-31.

¹²⁴⁰ Leonard. Lovett, 'Black Origins of the Pentecostal Movement' in V. Synan (ed.), *Aspects of Pentecostal-Charismatic Origins* (Plainfield, NJ: Logos Books International, 1975), pp. 125-140.

¹²⁴¹ William D. Faupel, *The Everlasting Gospel: the significance of eschatology in the development of Pentecostal thought*. (Sheffield: Sheffield Academic Press, 1996), pp. 201-206.

¹²⁴² Joseph O. Awolalu, 'What is African Traditional Religion'? *Studies in Comparative Religion*, Vol. 10, No. 2., (1976), pp.1-2. Also see-
<http://www.studiesincomparativereligion.com/uploads/articlepdfs/268.pdf/>

assist each other.¹²⁴³ The African worship phenomenon is essentially dynamic and involves the whole of human creation - the human body and consciousness.¹²⁴⁴ The introduction of missionary Christianity gave rise to the formation of the AIC that later developed into African Pentecostalism. The growth of these African Pentecostal Churches later resulted in large and Megachurches.

A Megachurch is defined as a church with a weekly worship attendance of 2,000 or more.¹²⁴⁵ Scott Thumma and Dave Travis adopted this definition in their works.¹²⁴⁶ Megachurches revolve around changes that take place within society, and as such are referred to as socially conscious; Thumma states that the contemporary Megachurch has become a new social phenomenon with theological concerns.¹²⁴⁷

Consequently, the proliferation of Megachurches has had a significant impact on the rebranding of Christianity,¹²⁴⁸ by enabling the practice of an open form of Christianity¹²⁴⁹ - the adaptation of a new style of worship that conforms to the culture and forgoes the traditional style of worship. For example, the new style of contemporary worship songs, technology, visual reality and leadership style¹²⁵⁰ has certainly created a change in how people worship globally today.

¹²⁴³Mary N. Getui, 'Worship Among the Hearing-Impaired in Nairobi' in, Mary N. Getui (ed.), *Theological Methods and Aspects of Worship in African Christianity*, (Nairobi: African Christian Series, 1998), pp.106 -128.

¹²⁴⁴Dickson Bota, 'A Case Study About Worship In African Context', *The Great Mind of Dickson Bota*, (August 5, 2010) <http://theostellas.blogspot.co.uk/2010/08/case-study-about-worship-in-african.html>. (Assessed on June 3rd, 2014)

¹²⁴⁵ Vaughan, *Megachurches and America's Cities*, p. 53.

¹²⁴⁶Thumma, *Beyond Megachurch Myths*, p. xviii.

¹²⁴⁷Thumma, *Beyond Megachurch Myths*, p. 6.

¹²⁴⁸Stephen Ellingson, *The Megachurch and the mainline; Remaking religious tradition in the twenty-first Century* (Chicago: University of Chicago Press, 2007), pp.19-24.

¹²⁴⁹Ellingson, *The Megachurch and the mainline*, pp. 111, 162-164.

¹²⁵⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 14-16.

Thus, this study is important because it shows how the concept and features of African worship have metamorphosed into a global Christian contemporary worship style. The African style of worship plays a vital role in reviving and resolving African people's needs. However, contemporary cultural changes such as socio-cultural values, education and technology have influenced the style and character of worship in African Megachurches.¹²⁵¹

The increasing prominence of African Christianity abroad and its engagement with Western culture has also transformed how worship is practised in Africa. Likewise, African migration through transatlantic slaves and voluntary migration have influenced the worship style and pattern of some Europe-based Megachurches such as Hillsong Pentecostal Church and Kensington Temple of the Elim Pentecostal ministry in London.¹²⁵² Remarkably, despite the many changes that have occurred through the influence of Western culture, the holistic and dynamic features of African worship¹²⁵³ have not been lost: instead they have become part of the global worship phenomenon today. This concurs with the suggestion that Africans are 'born worshippers', as mentioned by one of the research participants.

Thus, this study examined whether the African Pentecostal Megachurches that evolved from the AICs¹²⁵⁴ have been influenced by Western contemporary culture, and if so, to what extent.

¹²⁵¹ Felix Muchimba, *Liberating the African Soul: Comparing African and Western Christian Music and Worship Styles*, (Colorado Springs, CO, USA; Authentic, 2008), p. 58.

¹²⁵² Peter Brierley, 'The Growing Importance of Larger Churches in England', *Lausanne World Pulse* (March, 2009). <http://www.lausanneworldpulse.com/perspectives.php/1109?pg=all>.

¹²⁵³ Heavy drumming, dancing, clapping, loud and spontaneous music.

¹²⁵⁴ Cox, *Fire from Heaven*, p. 246.

Thumma and others like Tucker-Worgs confirm in their research that contemporary culture has posed a challenge to Pentecostal Megachurches in general (including African Megachurches), as it tries to influence their worship pattern with multiple interpretations or a plurality of voices, which sometimes threaten the unifying belief of Christianity.¹²⁵⁵ For example, the multiple interpretations have influenced the presentation and approach of evangelism, which also affects how people believe the Gospel message or are transformed by it.¹²⁵⁶ In view of this, I strongly believe that Western culture has influenced (either positively or negatively) the worship of African Pentecostal Megachurch churches, including their music and leadership style; but also that the APMCs have contributed to the global Pentecostal worship style - for example, the introduction of loud and heavy music, clapping and dancing and charismatic worship that were mainly associated with African worship are global Pentecostal worship features too.¹²⁵⁷

African Megachurches are established by charismatic leaders,¹²⁵⁸ and the majority of them lack denominational affiliation,¹²⁵⁹ which Thumma also affirms by stating that Megachurches are largely non-denominational, lacking a denominational hierarchy and often applying a professional management style.¹²⁶⁰ To answer the research question, a thorough research investigation was carried out using a valid and reliable research methodology.

¹²⁵⁵ Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

¹²⁵⁶ Andrea König, *Mission, Dialog und friedliche Koexistenz, Mission, Dialogue, and Peaceful Co-Existence* (Frankfurt am Main: Peter Lang GmbH, 2010), p. 62.

¹²⁵⁷ Melville J. Herskovits, *The Myth of the Negro Past* (Boston Beacon Press, 1941), 207-260..

¹²⁵⁸ Thumma and Travis, *Beyond Megachurch Myths*, pp. 37-38.

¹²⁵⁹ Tucker-Worgs, *The Black Megachurch*, pp.31-34.

¹²⁶⁰ Thumma and Travis, *Beyond Megachurch Myths*, pp. 26-27.

To this effect, I employed a descriptive and interpretive phenomenological method to identify, analyse and provide adequate knowledge. This mixed-method approach enabled me to note more comprehensively the diversity and complexity of the issues under discussion.¹²⁶¹ The research design adopted is specific to my research topic as it is designed to provide answers to the specific research question, and takes account of a variety of key technical and related issues, such as the participants' experiences, the sampling technique, the method of data collection and presentation and data analysis. These various research techniques helped in finding answers to the research question.

¹²⁶¹John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (4th Edition), (Thousand Oaks, CA: SAGE, 2013), pp. 4-6.

General Findings and Discussion

I will briefly give a general overview of my findings and then discuss three main areas of influence.

Generally, the research results reveal that contemporary culture does have a substantial influence on African Megachurches' worship concept and leadership style. This is apparent as two-thirds of the respondents and the senior pastors agree that today's culture has affected the way Pentecostals preach, minister and worship. Examples such as these can act as practical evidence of what Megachurch experts such as Cartledge and Davies¹²⁶², and Thumma and Travis¹²⁶³ have stated in their works – namely that Megachurch worship is influenced by culture.

In view of this, I have found that multi-sensory features such as projectors and large plasma screens are often seen in African Megachurches, emitting flashes of light that transform the auditorium into a fiesta of dynamic worship as worshippers energetically and devotedly chant, clap and dance.¹²⁶⁴ In addition, my research reveals that lighting is an essential part of African Megachurch worship. It enhances what I call spiritual beautification, attracting and encouraging attendees to worship and have a feeling of God's presence during collective excitement, which confirms Thumma's research on Megachurch worship.

However, though contemporary Western culture is a positive influence in the area of worship, as Hinton also confirms,¹²⁶⁵ my research results show that Africans

¹²⁶²Cartledge and Davies, 'An Article on: A 'Megachurch in a Megacity': A Study of Cyberspace Representation (Centre for Pentecostal & Charismatic Studies Department of Theology and Religion University of Birmingham, UK)

¹²⁶³Thumma, & Travis, *Beyond Megachurch Myths*, pp. 14-19.

¹²⁶⁴Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*, pp.210-211

¹²⁶⁵Hinton, *The Commercial Church*, p. 41.

have not lost their vibrant, holistic, dynamic worship characteristics such as clapping, dancing and heavy drumming, but rather are using these distinctive features in their worship today.

Similarly, I discovered that the African Megachurch's preaching style is influenced by contemporary culture. The majority of the attendees prefer a charismatic and motivational preaching approach that addresses their pressing needs or situations. This confirms Thumma's¹²⁶⁶ and Sammonds'¹²⁶⁷ arguments that Megachurch's preaching strengthens and enlightens¹²⁶⁸ attendees, both spiritually and physically. Furthermore, my findings reveal that although the preaching and worship promised prosperity and entertainment, nevertheless the context of the preaching and worship is still the same: salvational.

Therefore, this study accepts that Western culture has influenced how APMCs worship, as APMC preaching has metamorphosed from the traditional style of preaching to a contemporary style in order to attract and retain attendees, whilst at the same time becoming relevant within its religious context, once again confirming Thumma's explanation that culture has influenced Megachurches.¹²⁶⁹

Likewise, it is important to stress here that no matter the advancement in modern technology and the sophistication of the worship environment, attendees will leave if the preaching fails to address their immediate needs. Hence, in view of this, this study emphasises that the Gospel depends on the surrounding culture as well as

¹²⁶⁶Thumma and Travis, *Beyond Megachurch Myth*, pp. 98-99.

¹²⁶⁷Mary Beth Sammonds, 'Full-service Church', *Chicago Tribune: Tempo Northwest*, April 3 1994; Vol.1, No. 16.

¹²⁶⁸Thumma and Travis, *Beyond Megachurch Myth*, pp. 65-67.

¹²⁶⁹Thumma, Exploring the Megachurch Phenomena: Their characteristics and cultural context. http://hrr.hartsem.edu/bookshelf/thumma_article2.html/

the needs of people to present Christ. It should be noted that this is one of the characteristics of the Pentecostals expressed by Allan Anderson and Edmond Tang: namely, their desire to reach out to the poor and unreachable.¹²⁷⁰

My research noted that some contemporary cultural beliefs and moral values conflict with the traditional values of the Christian faith. This supports Sam Hey's argument that contemporary ethical values have been strongly influenced by contemporary culture.¹²⁷¹ For example, I found that despite the churches' consistent teaching on marriage, family and sexuality, the young adults to a large extent see nothing wrong with cohabitation before marriage. Considering my research findings on this subjects, I believe that although such topics are demonstrably being addressed in the teaching of the churches, they are less frequently being practised, which supports George Barna's view.¹²⁷²

The results obtained reveal that despite contemporary culture influencing the expression and outlook of APMC worship, it must also be emphasised that the theological and holistic approaches of these churches to resolving physical and spiritual issues still exist. This view supports Tucker-Worgs' argument that African people, to a large extent, still retain their holistic and dynamic worship practices.¹²⁷³ My research further shows that APMCs are particular and expressive about their theological beliefs, which supports Thumma's suggestion that 'most Megachurches are very upfront about their beliefs and values'.¹²⁷⁴ This indicates that the theological

¹²⁷⁰Allan Anderson, Edmond Tang, *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, (Baguio, Philippines: Regnum Books, 2005), p. 531.

¹²⁷¹Sam Hey, *Megachurches: Origins, Ministry, and Prospects*, p. 218.

¹²⁷²Clint Rainey, 'Mega-Church Burnout', *Christian Ethics Today; Journal of Christian Ethic*, (Christmas 2005; Issue 57), p.15.

<http://www.christianethicstoday.com/cetart/index.cfm?fuseaction=Articles.main&ArtID=740>

Accessed on March 31st, 2015

¹²⁷³Tucker-Worgs, *The Black Megachurch* p.79.

¹²⁷⁴Thumma and Travis, *Beyond Megachurch Myths*, p. 99

beliefs of these churches form their doctrine, which they uphold conservatively to distinguish themselves amongst others.

My findings also revealed that APMC pastors, leadership and members make good use of modern technology (for example iPads and smart-phones) and social networks (such as Facebook, blogs, podcasts and Twitter) for evangelism on a regular basis. This technology and social media is instrumental for worship, preaching, evangelism, advertisements, personal readings and study. It is worth saying here that sometimes Megachurches seem to give the impression of placing technology above worship itself because of the emphasis on technology. Technology has become akin to an idol and it seems that without it, worship is impossible and unfulfilling. In view of this, Quentin Schultze argues that Megachurches' services are so technology-saturated that it becomes an entertainment and media extravaganza, thus lacking silence and contemplation,¹²⁷⁵ which I agree with to an extent because if used inappropriately it could aid emotion rather than pure worship. On the other hand, Bryan D. Spinks explains that Megachurch worship being entertaining in its approach doesn't make it inferior to other worship styles.¹²⁷⁶ Nevertheless, I believe that worship is more than superficial ephemera, and that the emphasis should be on the worship itself, rather than the technology.

In light of the above, these findings give a strong indication that contemporary culture has influenced the African Megachurch worship concept and content. This supports Stephen Ellingson who explains that changes in time do actually influence

¹²⁷⁵Quentin .J. Schultze, *High-Tech Worship, using presentational technology Wisely* (Grand Rapids: Barker Books, 2004), p. 57.

¹²⁷⁶Bryan D. Spinks, *The Worship Mall: Contemporary Responses to Contemporary Culture* (London: SPCK, 2010), pp. 63-89.

the art of worship.¹²⁷⁷ However, although this may be true, my findings also show that the western culture has not completely affected the British African Megachurch's context and liturgical practices, actions and language in that they still uphold their key worship values such as their inherent worship energy, spiritual songs and respect.

Kris Axtman further states that the preaching style and messages within Megachurches are welcoming, motivating, encouraging and empowering to suit the attendees' physical needs.¹²⁷⁸ Similarly, Kilde describes the 'message' as 'down to earth' and directly pertinent to the lives of the diverse class of attendees.¹²⁷⁹ Axtman, Kilde and Thumma all agree that the worship songs found in Megachurches are dynamic and celebrative in nature, ranging from Christian rock to Christian jazz music, which are sometimes handled by professional worship teams.¹²⁸⁰

However, while these Megachurches remain socially conscious, there will always be a constant change in worship styles. As culture evolves, so will worship styles – as the fundamentals of the Christian liturgical approach are absent. Rather, these churches interact with the social changes that evolve and as a result package their programs to be relevant to the attendees.¹²⁸¹

Addressing the research question of whether African Pentecostal Megachurches are a contemporary cultural phenomenon, my investigation reveals that Western contemporary culture has a tremendously positive impact on the African worship style. This is especially true in terms of its expression through music,

¹²⁷⁷Stephen Ellingson, *The Megachurch and the Mainline: Remaking Religious Tradition in the Twenty* (Chicago: University Of Chicago Press, 2007), pp.145-150.

¹²⁷⁸Kris Axtman, 'The rise of the American megachurch'. *Christian Science Monitor*, 30 December, 2003) p. 1.

¹²⁷⁹Kilde, *When Church Became Theatre*, p. 216.

¹²⁸⁰Thumma and Travis, *Beyond Megachurch Myths*, pp. 27-28.

¹²⁸¹Hey, Sam, *Megachurches: Origins, Ministry, and Prospects* (Eugene, OR; Wipf and Stock, 2013), p. 22.

education, technology and leadership style. Thumma and Travis and Tucker-Worgs also confirm such patterns, Trucker-Worgs especially.¹²⁸²

Music, Education, Technology, Leadership/ Administration Influence

Through the study of this area, several aspects of APMCs that have been influenced by Western contemporary culture have been discovered. However, I will only discuss three main areas here. This study shows that contemporary culture has and is still redefining the African worship concept and the leadership style of the APMCs, thereby making them contemporary and global worship centres. With no reservations, this study affirms that the African worship concept has also influenced Western Pentecostal worship. After the intense investigation in this research, I stress here that Western contemporary culture has influenced the music style of the APMCs.

Music

As contemporary worship music has received little scholarly attention,¹²⁸³ this study will rely mostly on personal participation and observation and the research of a few scholars such as Thumma, Cartledge & Davies of the University of Birmingham. To start with, the African lifestyle is worship and music-oriented. ATR worship involves 'music'.¹²⁸⁴ The significance of this is found when considering the jubilant nature of African people. Likewise, as the AIC denominations' worship practices (music) were also of African expression, it can be said that Christianity was actually Africanised rather than Westernised. I therefore stress here that music is infused into the African

¹²⁸²Tucker-Worgs, *The Black Megachurch*, p. 33. Also see Thumma and Travis, *Beyond Megachurch Myths*, pp. 39-40

¹²⁸³Sean Patrick Carey, *Musical and Organizational Practices of Contemporary Worship Ensembles in Selected Churches in Western Pennsylvania*, MA Thesis, Indiana University of Pennsylvania. August, 2011)

¹²⁸⁴Music here represents singing, drumming and dancing.

cultural-belief system with loud drumming and dancing.¹²⁸⁵ Thus, African worship is more unstructured, captivating and inspiring because worshippers are actively and passionately involved in the worship practice.¹²⁸⁶ The loud and dynamic music is not a new phenomenon to Africans and their Megachurches. This practice was clearly observed in New Wine Church and the other Megachurches visited in London. Nonetheless, it is obvious that Western culture has, either directly or indirectly, influenced African worship concept through music.¹²⁸⁷

In light of the statement above, my research findings strongly suggest that contemporary music is mostly preferred by three-thirds of the respondents. Most apparently, those of a younger age confirm that contemporary music attracts them and enables them to worship. Though this looks positive, it seems to also pose challenges to African fundamental worship style and beliefs. This is because some African worshippers, especially the younger ones, view the African style of music as inferior or local, which Muchimba challenges by encouraging Africans to embrace African worship features such as music and instruments.¹²⁸⁸ In view of this, I strongly believe that contemporary culture has influenced how some Africans worship, especially the younger people, who see African music style and instruments as ancient in comparison with modern electrical musical gadgets. Though music is a means of communication in African worship services, the African native instruments or musical style should not be regarded as ancient, because they are significant and relevant to African people's

¹²⁸⁵Omosade J. Awolalu and Adelumo P. Dopamu, *West African traditional religion*. (Ibadan: Onibonoje Press, 1979), pp. 234, 240.

¹²⁸⁶Emmanuel Ayankanmi Ayandele, 'The Aladura Among the Yoruba: A Challenge to the "Orthodox" Churches', in Kalu, (ed.) *Christianity in West Africa: The Nigerian Story*, pp. 387-389.

¹²⁸⁷For example, the talking drumming which is mostly common amongst the Yoruba's worshippers has been eradicated or minimised with these APMC worship sessions. In addition, the African local songs are sung in a modern way to accommodate other nationalities.

¹²⁸⁸Muchimba, *Liberating the African Soul*, pp. 57-60.

spirituality. Modernisation is welcome, but not at the expense of the African worship concept.

Rather, the Africans should encourage the younger generation to appreciate African values, as pure worship is spiritual and reverent to God and not about feelings or emotion. The Africans have what it takes to worship in their natural existence: holistic practices and dynamism.

This suggests that APMCs practise Christianity in a more contemporary manner to suit their diverse attendees. Therefore, my findings propose that contemporary music seems to influence the content and not the context of African worship concept and its liturgical practices, as mentioned earlier.

It is also important to stress that the African worship concept could be said to have influenced Western worship practice from the beginning of the African transatlantic slave trade and the Azusa Street Revival. The African musical style and features that were once termed demonic by Western Christianity,¹²⁸⁹ as well as the diversity of charismatic gifting in worship,¹²⁹⁰ have now become the principal worship features of global Pentecostal Megachurches' worship practice.

Education and Charismatic Leader

The introduction of education and training for African Christians by missionaries helped in changing the face of African Christianity, although the change did not come easy as many Africans saw education as a Euro-American dogma.¹²⁹¹ Pastors Michael

¹²⁸⁹Muchimba, *Liberating the African Soul*, p. 72

¹²⁹⁰Allan Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), p. 19.

¹²⁹¹Afe Adogame, Roswith Gerloff & Klaus Hock, *Christianity in Africa and the Africa Diaspora; The Appropriation of a Scattered Heritage*. (London: Continuum International, 2011), pp. 11-13.

and Albert explained during the interview education became compulsory for those wanting to serve in the Church. Thus, education became a source of enlightenment for African ministers, which also confirms Edward Berman's argument.¹²⁹² Moreover, this culture of education introduced by the missionaries influenced the new African converts as they began to drop cultural practices that opposed the Scriptures. Hence, the metamorphosing of AIC into the Africa Pentecostal Megachurch created the platform for educated pastors.

Thus, my findings reveal that a large number of APMC pastors are highly educated. For example, Pastor Tayo Adeyemi, founder of New Wine Church, was a qualified medical doctor. The same is true for the three Megachurches visited in London.¹²⁹³ In addition, two-thirds of the interviewees confirm that the senior pastor of their church is not only educated but motivational, influential and charismatic. Adeyemi, like most educated and trained Black church leaders¹²⁹⁴, had a great influence on his members and the formation of NWC's theology. My findings also support Barnes' argument that educated Black Church pastors determine the theology of their churches and that their influence attracts large congregation, which enables them to invest heavily in community networking and social engagement.¹²⁹⁵ These findings practically support Schaller, Thumma and Hey's view that many Pentecostal church leaders are charismatic and possess strong visionary gifts that make them the principle driving force behind their church.¹²⁹⁶

¹²⁹²Edward H. Berman, *African Reactions to Missionary Education* (New York: Teachers College Press, 1975), pp. 6 – 7.

¹²⁹³<http://www.drtayofoundation.org/biography/>

¹²⁹⁴Lincoln and Mamiya, *The Black Church in the African-American Experience*, p.167.

¹²⁹⁵Barnes, *Priestly and Prophetic Influences on Black Church Social Services*, pp. 207-208.

¹²⁹⁶Hey, *God in the Suburbs and Beyond*, p. 55. Also see Lyle Schaller, 'Megachurch!', *Christianity Today*, (March 5, 1990, pp 20-24), p. 22. He confirms that the founder's vision and personality is often a substantial factor in setting up any Church for greatness and expansion.

Therefore, in answering the research question, my research findings indicate a very strong influence of Western education and training on African Megachurch leaders who are characterised by energetic, charismatic and authoritarian qualities, dynamic preaching style and administrative ability.

My findings clearly indicate that Western education and training have greatly influenced these African Church leaders, thereby transforming the face of African worship concept into a global worship phenomenon. Thus, emphasis is placed on how educational influence and great charismatic ability have empowered these leaders to develop a professional and operational working structure and style, through which they are able to manage the large congregations of their respective churches corporately and effectively.

Leadership Style/Administration

With regard to leadership style, this study agrees with Clinton's argument that the success of most British African Megachurches lies in the fact that the leaders are educated and have further biblical and theological training. This is significant to this study as biblical and theological training is believed to be a feature that has influenced African worship concepts. Another factor that greatly influences Megachurches, as mentioned in the previous section, is the senior pastor's vision and personality, which Lyle Schaller asserts in his writings.¹²⁹⁷ Additionally, Thumma also confirms that most of these Megachurch leaders are the driving force in populating and sustaining these churches.¹²⁹⁸

¹²⁹⁷Lyle Schaller, 'Megachurch!' *Christianity Today*, March 5 1990, (pp. 20-24), p. 22.

¹²⁹⁸Thumma and Travis, *Beyond Megachurch Myths*, p. 67.

The senior minister is not the sole leader in the African Megachurches studied.¹²⁹⁹ My research shows that the accelerated growth rate of Megachurches has demanded that they develop an increasingly complex division of human resources and departmentalization, as seen in New Wine Church.¹³⁰⁰ Likewise, Pastor Michael stresses that the leadership structure has helped the church to achieve its growth. This indicates that Megachurches, whether Western or African, share some common features, though in different forms. Thumma and Hey also confirm that Megachurches adopt professional business leadership principles and organizational forms that are program-oriented and relational in attitude.¹³⁰¹

Furthermore, my research findings show that NWC staff are composed of nineteenth voluntary workers and 1/10 paid workers. The workers as a whole facilitate the success of services and engage in the pastoral and spiritual development of the members. This supports Thumma, who states that Megachurches make use of both volunteers and paid staff to coordinate and facilitate the spiritual development of their members.¹³⁰² Therefore, the introduction of a professional management style has changed the face of African Pentecostalism, making it a more contemporary church. Moreover, it signifies the influence of the contemporary cultural shift of the twenty-first century.

Furthermore, Schaller states that 'the larger the congregation, the greater the expectations that the institution places on the senior minister to be the initiating

¹²⁹⁹There are other able associate paid pastors or ministers who are also gifted and assist the senior pastor in carrying out some key functions like preaching, deliverance prayer or outreach programs.

¹³⁰⁰For example, New Wine Church is structured into what is known as portfolios, departments, teams and units for professional management of the Church's affairs. Each cabinet minister is responsible for a portfolio. See more at <http://www.newwine.co.uk/church/leaders/aqua/>

¹³⁰¹Hey, *Megachurches*, pp. 22-23. Also see Thumma, *Beyond Megachurch Myths*, pp. 21-23.

¹³⁰²http://hirr.hartsem.edu/megachurch/megastoday2005_summaryreport.html/

leader'.¹³⁰³ In support of Schaller's view, most Black pastors who are non-denominational fit into this leadership practice because they are independent and the sole visionaries of the church.¹³⁰⁴ For example, KICC is driven by the senior pastor who charismatically determines the movement or growth of the church, and the congregation and leadership team look to him for direction and support.

In support of my findings above, David Fletcher affirms that the senior pastor is an 'implied executive minister' with an outstanding ability to preach and at the same time possesses 'executive skills' to manage the church with 'vision-casting'.¹³⁰⁵ Similarly, my findings indicate that the senior pastor's vision demonstrates practical Christianity and charismatic leadership, which attracts a large congregation of multi-cultural composition. This also supports Thumma's point that Megachurches are of a multi-cultural composition.¹³⁰⁶ The administrative skills introduced by Western culture have undoubtedly contributed greatly to the reshaping of the African worship concept and leadership style.

This administrative and business operations portfolio system in New Wine Church is led by an energetic and skilful senior minister who works with the Executive Board¹³⁰⁷ to oversee the Church.

Adeyemi,¹³⁰⁸ like most Black educated and trained Church leaders¹³⁰⁹, had a great influence on his members and on the formation of NWC. In view of this, it is

¹³⁰³Lyle E. Schaller, *The Multiple Staff and the Larger Church* (Nashville: Abingdon, 1980), p. 19.

¹³⁰⁴Matthew Green, 'The Denomination Debate', *Ministry Today*;
<http://ministrytodaymag.com/index.php/features/11688-the-denomination-debate/>

¹³⁰⁵David Fletcher, 'Mega-Churches Introduced the Title of Senior Pastor', *Xpsator Equip Lead*, (December 7, 2012). <http://www.xpastor.org/new-xps/essentials/mega-churches-introduced-the-title-of-senior-pastor/>
(Accessed on 20th May, 2014)

¹³⁰⁶Thumma & Travis, *Beyond Megachurch Myths*, p. 38.

¹³⁰⁷Board of ministers – they are the key ministers of the Church.

¹³⁰⁸<http://newwine.co.uk/church/our-pastor>

¹³⁰⁹Lincoln, and Mamiya, *The Black Church in the African-American Experience*, p.167.

important to note once again that Barnes' argument that educated Black Church pastors determine the theology of their churches. This will in turn attract a large congregation, making it possible for these pastors and churches to invest heavily in the community.¹³¹⁰ Thus, supporting Barnes, Lincoln & Mamiya's arguments, one of the factors of NWC's success could be attributed to its dynamic and committed apostolic leadership team.

¹³¹⁰Barnes, *Priestly and Prophetic Influences on Black Church Social Services*, pp. 207-208.

Technology and Social Network

My research indicates that technology plays a prominent role in African Megachurch worship and evangelism. These churches use modern technology, theatrical techniques, lighting effects, heavy musical gadgets, large screen displays, television broadcasting and social networking to enhance their worship. Furthermore, respondents agreed that technology, to a very large extent, has influenced the African worship concept, especially its content, by creating a feeling of reality. Thus, Axtman and many other researchers are justified when they affirm that Megachurch worship is being remarkably beautified with different kinds of lighting and modern technology.¹³¹¹ Two-thirds of the respondents also explained that the use of technology makes the worship feel sacred and real to heart.

The above findings also confirm and support my MA research conclusion that 'technology tends to shape culture as it makes all things part of a 'virtual reality'. This is important as people are unable to differentiate between reality and illusion, and so technology seems to indirectly replace objectivity with illusion'.¹³¹² Therefore, it can sometimes take away from the worship concept. Additionally, the results of the survey confirm both Neil Postman¹³¹³ and Douglass Groothuis' arguments that technology changes the concept and culture African worship. This indicates that Western culture has influenced the African concept of worship through the introduction of a technological reality.¹³¹⁴

¹³¹¹Kris Axtman, 'The rise of the American megachurch', *Christian Science Monitor*, (30 December, 2003), p. 2.

¹³¹²Mark Amadi, 'The Influence of Postmodernism on Pentecostalism', (MA Dissertation; Heythrop College, University of London, London, 2013), pp. 69 -70.

¹³¹³Neil Postman, *Technology* (New York: Vintage Books, 1992), p.52

¹³¹⁴Groothuis, *The Soul in Cyberspace* (Grand Rapids: Baker, 1997), p.53.

However, apart from being used as a way of creating an intense feeling of reality in worship, technology plays a significant role in spreading the Gospel to thousands of people at the same time in the comfort of their homes, offices, and even on the street. This is done through the internet with the use of mediums such as Skype and Facebook.

Thus, to answer the research question, contemporary culture has influenced the African Megachurch worship concept and leadership style, and the extent of this is significant. Consequently, the extent of contemporary cultural influence on the African Pentecostal Megachurch is revealed through the evidence of how sociological and technological phenomena have transformed the worship concept to make it relevant to society.

However, I believe that for the African Megachurch to remain relevant, it should not throw away its African values and morals in the name of being modern. Furthermore, my findings reveal, especially from the focus groups and preaching style, that relativism is characteristic of these Megachurches as each of them has their own interpretation of some biblical texts, as explained by participants in the focus groups. This indicates that truth seems to be subjective and relative, which confirms the words of Gergen that postmodernity spreads 'the full-scale abandonment of the concept of objective truth'.¹³¹⁵ Thus, belief in no absolute truth, a tenet of postmodernism, has crept in so that Pentecostal hermeneutic style seems to be influenced by this tenet. One of the participants said in the interview that often Pentecostals' interpretation of scriptural text today is based on the idea of 'that is your own truth, not mine'; 'it is true for you, but not for me'.¹³¹⁶

¹³¹⁵ Kenneth Gergen p. 82. Also see Mark Amadi

¹³¹⁶ Comments from members of the focus groups

Donald Miller and Tetsunao Yamamori explain that since the beginning of the twenty-first century, Christianity has become a social institution, with organizational reshaping, a redefined mission with vibrant worship replacing routinized liturgical worship, the decline of mainstream denominations especially in Western Europe, and independent churches have become a challenge to established religion because of the effect of Pentecostalism.¹³¹⁷ For Harvey Cox, Pentecostalism has changed the outlook of twenty-first century Christianity through its worship expression,¹³¹⁸ and Anderson also admits that Pentecostalism has reshaped Christianity worldwide.¹³¹⁹ In light of this reshaping of global Christianity, Africa has not been left out of this new Pentecostal phenomenon: rather, some of AICs have metamorphosed into African Pentecostal Churches, thus creating African Pentecostalism. The practice and culture of African Pentecostalism is similar to that discussed under global Pentecostalism. However, the difference is in the style of expression. For instance, Western Pentecostals worship with songs that make them feel the presence of God, while Africans do likewise with their heavy clapping, dancing and loud music.

Evidently, African Pentecostalism has effectively followed its own path as its growth has facilitated the establishment of large and Megachurches such as NWC, Glory House, Jesus House, Winners' Chapel and Christ Embassy. Media, technology, leadership style and global postmodern or Western culture have also played a vital role in the flourishing of African Pentecostalism, as electronic communication has changed the Christian mind-set and the theology of holiness, and music has taken on a new dimension because of advancements in technology, which has changed the

¹³¹⁷ Miller and Yamamori, *Global Pentecostalism*, p. 17.

¹³¹⁸ Anderson, <http://artsweb.bham.ac.uk/aanderson/Publications/origins.htm/>

¹³¹⁹ Anderson, *Introduction to Pentecostalism: Global Charismatic Christianity*, pp. 1-5.

way Christainity is practiced today.¹³²⁰ for example, through technology – TV, radio facetime, the gospel reaches so many people at the same time without face to face contact.

¹³²⁰Kalu, *African Pentecostalism*, pp. 105-108.

Conclusion

My findings clearly indicate that not all African Megachurches are the same in practice and that one should not expect them to have the same worship practice, though they could have the same outlook.

Secondly, the findings reveal that there has been a change, which has created a new way of worshipping. Thus, the influence of Western culture has reshaped the African Megachurch's worship concept and leadership style.

Thirdly, these findings indicate that much more research is needed on the African Megachurch phenomenon as its possibilities are so wide: from spiritual to social-cultural to social-economic levels.

8.1 Appendix & Bibliography

8.1.1 Appendix 1 – Research Questionnaire, Interviews Questions, Letters & Forms

Researcher Name	Mark Amadi ([REDACTED] (Supervisor: Dr Andrew Davies – [REDACTED])
Research Title	African Pentecostal Megachurches, and Contemporary Worship and Leadership Style: <i>Comparative and Contemporary Influence and Impact</i>
Address	Department of Theology & Religion, College of Arts and Law, University of Birmingham, Edgbaston, Birmingham B15 2TT, UK
Contact Number	[REDACTED]

Dear Sir/Madam

I am currently pursuing my PhD degree at Birmingham University, and my research title is the “African Pentecostal Megachurches, and Contemporary Worship and Leadership Style: *Comparative and Contemporary Influence and Impact*”. The purpose of this research is to proffer an answer to the research question; ‘What are the Contemporary Cultural Influences on the Worship of British-African Megachurches and how has African worship concept and features Reshape and Influenced global Christian worship?’ This will examine the influence of contemporary culture and postmodernity and also the impact of these megachurches on society.

Your participation in this research is voluntary and you are free to withdraw your participation at any time. While you will not experience any direct benefits from participation, information collected in this research will help us better understand the role of the church in society and the attitudes of its members. Thus, your opinion is important to the success of this study. I do recognize the value of your time, and sincerely appreciate your efforts in sharing your views and knowledge. Individual responses are anonymous and all data will be held in confidence.

Thank you for your time.

Mark Amadi

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

This questionnaire comprises four sections, dealing with slightly different areas related to this research topic. In each section, you will find a series of statements. Please think about your own response to each of these and tick **one box only** for each statement to indicate whether you agree or disagree with it. If you:

- AGREE STRONGLY with the statement, please tick 'AS'
- AGREE with the statement, please tick 'A'
- Are NOT CERTAIN as to your agreement or disagreement, please tick 'NC'
- DISAGREE with the statement, please tick 'D'
- DISAGREE STRONGLY with the statement, please tick 'DS'

For example, if you DISAGREED with the statement, 'I think the Church in the UK is in decline', you would tick the box marked 'D' for this question.

	Statement	AS	A	NC	D	DS
1	I think the Church in the UK is in decline					

Please tick accordingly

I am a Minister. Examples, Worship or Cell group leader, Preacher				
I am a Church worker. Example, devoted Christian worker				
Gender	Male		Female	
Age bracket	30 -40Yrs.	41-50 Yrs.	51-60 Yrs.	61 and above

Please complete all questions if you can.

S/N	Statement	AS	A		NC	D	DS
1.	<i>I believe today's culture is affecting the way Pentecostals minister and worship</i>						
2.	<i>I enjoy multi-sensory worship (e.g., use of video, onscreen graphics, creative lighting, etc.)</i>						
3.	<i>I believe Christians can use any style of music they want as a tool for worship</i>						
4.	<i>It is important that all members of the congregation can participate in sung worship and not just the band and choir</i>						
5.	<i>Preaching today has often been narrowed down to an emphasis on material prosperity</i>						

British-African Pentecostal Megachurches and Postmodern Worship:
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6.	Observance of Holy Communion is essential to the Christian faith						
7.	Singing traditional hymns is an essential part of Christian worship						
8.	Singing worship choruses is a vital part of Christian worship						
9.	Church events and services sometimes feel more like entertainment events						
10.	Cell group meetings strengthen members' relationship and spiritual growth						
11.	Worship is less enjoyable without contemporary gospel music						
12.	I enjoy my church's praise and worship more than the preaching						
13.	I enjoy my church's preaching more than the praise and worship						
14.	I believe musicians should lead the worship in church						
15.	I believe worship should be involve all members of the congregation						
16.	I like the use of video clips and images on the video projector in worship						
17.	I like times of quiet and silence in worship						
18.	I like to clap and dance during worship						
19.	I like the use of lighting effects in a worship service						
20.	Lighting effects and music are important ways of encouraging people to worship						
21.	Contemporary music helps young people to worship						
22.	I believe that some aspects of traditional Christian worship and liturgy can be used in contemporary worship (sometimes this is called 'vintage faith')						
23.	I believe in contemplative prayer						
24.	I believe in moving around when praying or worshipping						

British-African Pentecostal Megachurches and Postmodern Worship:
Comparative and Contemporary Influence and Impact

25.	I like to sit quietly in my place during prayer and worship						
Lifestyle							
26.	I believe Christians should not drink alcohol						
27.	I believe Christians should not smoke tobacco						
28.	I believe Christians should not take recreational drugs						
29.	I believe Sex outside of marriage is always wrong						
30.	I believe Cohabitation before marriage is always wrong						
31.	I believe Western culture conflicts with some of my church's teachings						
32.	I believe Christians should not go to hospital or take medicine						
33.	I believe medical healthcare is an extension of God's grace and care for us						
34.	I believe <i>being a Christian entitles me to do anything I feel right about</i>						
35.	I believe women should wear head coverings in public worship						
36.	I believe divorce is biblically unacceptable						
37.	I believe Christians should be encouraged to seek divorce when they don't feel happy in marriage						
38.	<i>I regularly use social media such as Twitter or FaceBook</i>						
39.	<i>I regularly use social media such as Twitter or FaceBook for evangelism</i>						
40.	<i>I regularly use social media such as Twitter or FaceBook for encouraging other Christian believers</i>						
41.	<i>My church makes good use of the internet for evangelism</i>						
42.	<i>My church makes good use of technology in worship</i>						
43.	<i>I believe the internet is a good tool for evangelism</i>						
44.	<i>I believe the internet is a good tool for pastoral care</i>						
45.	<i>I believe TV and Radio ministry is a good method of evangelism</i>						
46.	<i>I believe TV and Radio ministry can be a great encouragement to Christians who listen to it</i>						
47.	<i>Many have fallen victim to false teaching as the result of TV and Radio evangelism.</i>						

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48.	I believe <i>Christian TV and radio is more of a hindrance than a help to the reputation of the church</i>						
49.	I use a Bible app on my smartphone or tablet regularly						
50.	I regularly read Christian books in digital format on my smartphone, tablet or e-book reader						

Appendix 1.2 - PhD Thesis Semi-structured Interview Questions

Name	Mark Amadi
Research Title	African Pentecostal Megachurches, and Contemporary Worship and Leadership Style: <i>Comparative and Contemporary Influence and Impact</i>
Address	College of Arts and Law, Department of Theology & Religion. University of Birmingham, Edgbaston, Birmingham, UK. B15 2TT
Contact Number	■■■■■■■■■■
Aim	The General leaders, Regional pastors, senior pastors and focus group will be interviewed by means of semi-structured questions in order to obtain qualitative data to complement the quantitative data. Postmodern will be interchanged with Western Contemporary Culture

Part 1 The Senior Pastor

9. What do you see as being the distinctive features of Pentecostalism?
10. What do you see as being the distinctive features of African Pentecostalism and worship concept?
11. What do you see as being the distinctive features of your own church?
12. Thinking about the differences between traditional Pentecostalism and African Pentecostalism – how would you explain these?
 - a) Do you see these differences as being due to the ethnic culture, a postmodern culture (modern) or something else?
 - b) Why do you think this? Do you have any evidence?
13. What is the role of praise and worship in your services? How important is it to you? Do you opt for a distinctive style of worship? Do you have a standard format, almost a liturgy, for your services?
14. What leadership structure do you adopt with your large and multicultural congregation and how do you manage and sustain the growth of the church?

15. Is your church connected to any other denomination? In what ways? Do you think such connections are important?
16. In what ways have the attitudes and practices of your congregation have been shaped by their African heritage? Their status as migrants into Europe? European secular attitudes and postmodern thinking? I'm thinking of these areas: Worship and witness; participation of members in worship service and decision-making; the relationship between the body and the mind (e.g., manifested in healing through prayer and liturgical dance); being relevant to the community; social action and community engagement. Any other areas?

Part 2 Departmental Leaders (will be addressed to Senior Pastor too)

1. What do you understand postmodernism (Contemporary culture) to mean?
2. What do you understand 'culture' to mean?
3. Has the culture influenced your spirituality; reasoning and mode of worship in any way?
4. Would you consider Western Contemporary Culture (Postmodernism) to be a positive phenomenon or a negative one in terms of its impact upon the members of your congregation?
5. Do you see Western Contemporary Culture (Postmodern) culture interfering with Pentecostal spirituality?
6. How do you balance the spiritual life of your congregation with the prevailing culture?
7. In your London and USA branches, how has the African culture and style of worship influenced your style of worship?
8. Do you see the changing face of contemporary culture as a threat to Christianity and to Pentecostalism in particular?
9. How do Western Contemporary Culture (Postmodern) tenets affect your theological constructs today?
10. How relevant is your church in the community? Any social responsibility?

Part 3 The Church Leaders

4. How does postmodern thinking affect your theological constructs today?
5. Do you see the changing face of contemporary culture as a threat to Christianity?
6. What is the role of the Bible for Pentecostals today?
7. What is your opinion regarding Pentecostalism:
 - a. Is there increasing evidence of relativism, ethically or theologically?
 - b. Is Postmodern culture affecting the Pentecostal culture, and how?
 - c. Is Pentecostalism a Postmodern phenomenon?
 - d. In your opinion, why are there so many divisions and splits within churches and new groups being founded?

- e. To what extent has the Postmodernism influenced Pentecostalism as in:
 - i. Hermeneutics
 - ii. Worship style – musically
 - iii. Participation – volunteering and skilfulness/competence
 - iv. Worship centre structure
 - v. Visual reality and technology
 - vi. Leadership
 - vii. Individual culture

Part 4 - Focus Group Questions

1. Would you consider Western Contemporary Culture (Postmodernism) to be a positive phenomenon or a negative one in terms of its impact upon African worship style in UK?
2. How has the African Megachurch been able to balance the spiritual life of the Church, their African way of life (morale, biblical values and social values) and with the prevailing culture?
3. Has the African culture and style of worship in any way influenced the way African Megachurches worship in the UK?
4. Has western culture influenced African fundamental worship style, and if yes, to what extent?
5. Has the African worship style influenced the western Pentecostal worship
6. Is Pentecostalism a Postmodern phenomenon? How and why?
7. What is the highest age range within these Megachurches and why?
8. What do you think is responsible for the growth of these Megachurches?
9. How can you describe the African Megachurch senior pastors and their leadership?

Appendix 1. 3 – Recruitment Letter to Church Leaders

Date:

Dear Pastor [REDACTED]

I am writing to you to invite your Church's participation in an important research project which I hope will be of interest to you. This is a PhD research project of the University of Birmingham, conducted under the supervision of Dr Andrew Davies from the Department of Theology and Religion, and I am a first year student just beginning my research on this topic.

This project addresses the question, 'What are the Contemporary Cultural Influences on the Worship of British-African Megachurches and how has African worship concept and features Reshape and Influenced global Christian worship'? As you may be aware, in recent years, there has been a substantial increase in the number of large African-led churches located in major Western cities and suburbs, many of them attracting well over 1000 worshippers per week.

This phenomenon has become of great interest both to church leaders and to scholars of contemporary religion and of society more generally. My research will consider the nature and worship and leadership culture of these African-led Megachurches in the UK and USA but focusing on Megachurches with the UK. My research intend to discover if Western Contemporary Culture has influenced the African Concept of Worship and Leadership style in UK and if yes, to what extent and the factors responsible for them being influenced. Similarly, my research will also investigate how the African Worship Concept has influenced Western Pentecostal Worship Concept.

In simple language, I want to discover how encountering, Western Contemporary Culture has influenced African Christianity in the Megachurch context.

In the first instance, I would like to come and discuss the project in more detail, so that you can appreciate fully what we would like to do and so that you can ask questions to clarify the nature of the project. I believe that this is an important project and look forward to exploring your participation as soon as possible.

Yours sincerely

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Mark Amadi



Research Student, University of Birmingham

Dr Andrew Davies



Research Supervisor, University of Birmingham

Appendix 1.4 - Statement for Individual Interviewees

Date:.....

Dear

Thank you for being willing to participate in the ‘African Pentecostal Megachurches, and Contemporary Worship and Leadership Style: *Comparative and Contemporary Influence and Impact*’ project. This is a PhD research project from the University of Birmingham. We appreciate your willingness to be interviewed.

Essentially, the project is interested in mapping out the cultural influences which affect and shape African-led churches. So, we will ask some general questions about your beliefs and values. The interview will be recorded and notes will be taken as well, and you are entirely free to withdraw from the interview at any time if you wish. The recording and notes would be destroyed if you do that.

Please feel free to ask the researcher any questions of clarification at this point. Thank you.

Mark Amadi

Appendix 1.5 - Statement for Informal Interviewees

Date:

Dear

Statement for Informal Interviewees

Thank you for being willing to participate in the ‘African Pentecostal Megachurches, and Contemporary Worship and Leadership Style: *Comparative and Contemporary Influence and Impact*’ project, which is a PhD project at the University of Birmingham. We appreciate your willingness to be interviewed.

Essentially, the project is interested in mapping out the cultural influences which affect and shape African-led churches. So, we will ask some general questions about your beliefs and values. Are you willing to have a ten minute conversation about your experience? We would like to record what you say with a portable recorder. Are you happy for us to do this?

Thanks

Mark Amadi

Appendix 1.6 – Project Individual Consent Form

Please read the statement for Individual Interviewees.

Dear

You should be aware that you are free to decide not to participate or to withdraw at any time without affecting your relationship with any other parties (church or university). To withdraw from the project please send an email to me at [REDACTED]
[REDACTED]

You can contact my PhD project supervisor, Dr Andrew Davies, [REDACTED] [REDACTED] [REDACTED]
[REDACTED]
[REDACTED]

Please do not hesitate to ask any question either before the interview starts or afterwards. We are very happy to share the findings at appropriate points in the research process. However, your name will not be associated with research findings in any way, and your identity will be known only to the researchers and the pastor who suggested your participation.

There are no risks associated with your participation in this study.

The expected benefit associated with your participation is that we will be able to gain a better understanding of the cultural influences on African Pentecostal churches. As a result, it is hoped that you will be encouraged in your work and it is anticipated that the interview will be a helpful reflective process for you personally.

Please sign your consent with full knowledge of the nature of the project and its procedures. A copy of this consent form will be given to you to keep.

Print Name

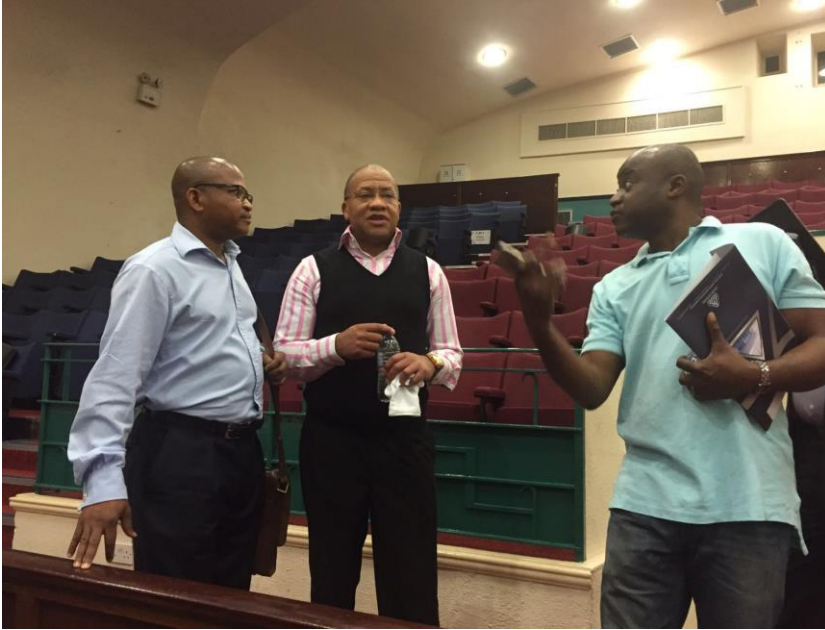
Signature of Participant

Date

Mark Amadi

PhD Research Student, University of Birmingham

8.1.2 Appendix 2 – Photographs



App 3.1 New Wine Church, upper level of the main auditorium – Mark, Wole and Remi from New Wine Church.¹³²¹ Picture taken by researcher's team: July 2016



App 3.2 New Wine Church main auditorium¹³²². Picture taken by researcher's team: July 2016

¹³²¹ Picture was taking by Mark (the researcher) during the Maxmise Life Conference 2016; 23rd July, 2016

¹³²² Picture was taking by Mark (the researcher) during the Maxmise Life Conference 2016; 23rd July, 2016

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App 3.3 New Wine Church, upper level of the main auditorium¹³²³ Picture taken by researcher's team: July 2016



App 3.4 Mark (Researcher) and Pastor Michael of New Wine.¹³²⁴ Picture taken by researcher's team: July 2016

¹³²³ Picture was taking by Mark (the researcher) during the Maxmise Life Conference 2016; 23rd July, 2016

¹³²⁴ Mark (Researcher) and Pastor Michael of New Wine during the Maxmise Life Conference 2016; 23rd July, 2016. Picture taken by researcher's team.



App 3.5 Mark (Researcher) and Pastor Michael of New Wine¹³²⁵ Picture taken by reseacher's team



App. 3.6 Mark (Researcher) and Pastor Michael of New Wine¹³²⁶

¹³²⁵ Mark (Researcher) and Pastor Michael of New Wine during the Maxmise Life Conference 2016; 23rd July, 2016. Picture taken by reseacher's team

¹³²⁶ Mark (Researcher) and Pastor Michael of New Wine during the Maxmise Life Conference 2016; 23rd July, 2016. Picture taken by reseacher's team

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App. 3.7 – New Wine Church’s Resturant¹³²⁷ of New Wine during the Maxmise Life Conference 2016; 23rd July, 2016. Picture taken by reseacher’s team



App. 3.8 – Male toilet. Picture taken by reseacher’s team

¹³²⁷ New Wine Church’s Resturant.

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